

# THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume XCI

17 March 1906

Number 11

*The Development of Congregational Organization*

*Pres. W. D. Mackenzie, Hartford Seminary*

*The New Era Begun in China* *Rev. W. S. Ament, Peking*

*On the Wing through Washington* *H. A. B.*

*Some By-products of the Student Volunteer Movement and Aftermath of the Convention*

*The Professor's Chair* *Pres. Henry C. King*

*Mingled Yarn* *Priscilla Leonard*

*A Review of Professor George B. Foster's Book  
on The Finality of the Christian Religion*

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*A Full Table of Contents Will be Found Inside*

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## Two Connecticut Dedications At Naugatuck

The church has just observed its one hundred and twenty-fifth anniversary of organization, taking a month rather than a day. While the Ecclesiastical Society was formed in 1773, the church was not organized until Feb. 22, 1781. The celebration included the history of the various societies connected with the church and presented in course at the mid-week meetings during February. A series of four Sunday evening sermons by the pastor were appreciations of four early pastors: Abram Fowler, 1785-99; Amos Pettengill, 1823-30; Albert K. Teele, D. D., 1845-49 and Charles S. Sherman, 1849-69. The present pastorate is second in length in the life of the church. The evening of anniversary day the gathering taxed the space of the parish house. Special programs showing music of the ancient days and containing much of historical interest were presented. A History of the Earlier Years was read by the church historian, and greetings from far and near were given. The church began in feebleness, but is now one of the strong denominational pillars of the state. Four sanctuaries have risen, the last a recent creation and one of the finest in the country. The church was peculiarly patriotic in some early experiences, as it was organized on the anniversary of Washington's Birthday, the sills of its first meeting house were laid on the anniversary of the Battle of Bunker Hill and the first service was held to celebrate the close of the Revolutionary War.

## At Addison

Through the generosity of George C. Williams of Hartford the Williams Memorial Chapel was lately dedicated at Addison, Ct. The building was given by Mr. Williams, as a memorial of his father, to the Addison Sunday School Association. Rev. L. S. Strayer preached and Rev. Messrs. John Oldham, H. J. Wyckoff, G. H. Bachelor and W. T. Carter participated in the service.

The Sunday school room has a seating capacity of 175. The terms of the gift provide that the building shall be used for moral and religious purposes and to further in all ways the higher life of the community. In case the Sunday school disbands the building will become the property of the First Congregational Church, Glastonbury. The desk and pulpit rail are the gift of Miss Julia Broadhead, the organ from the First Congregational Church, Glastonbury and the Bible from Warburton Chapel, Hartford.

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XUM



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Saturday  
17 March 1906

and Christian World

Volume XCI  
Number 11

## Event and Comment

**D**R. WASHINGTON GLADDEN on another page asks with good reason to be relieved of the responsibility and duty of acting as a ministerial bureau.

Personal Superintendency of our Churches

The many appeals made to him for this service because he is moderator of the National Council illustrate the great waste of power in our denomination through lack of properly organized means for keeping our ministers at work, and our churches supplied with pastors. In the aggregate the years of idleness of well-trained men without places and of churches without leaders mount up into centuries. Industrial establishments whose wheels were to be stopped the whole of one or more busy seasons every few years while their officers and workmen were looking round more or less aimlessly for a superintendent would become bankrupt. If they had fallen into the habit of experimenting for a week or a month with twenty or thirty superintendents before setting one permanently into his place to manage the concern, they would come in no long time to have a beggarly lot of superintendents to choose from. Our churches have stood a severe test that they have so long survived such unbusinesslike policy. It is not to be wondered at that Methodist Protestants and United Brethren think that in union with Congregationalists they could bring to us improvement on our methods of keeping churches and pastors at work.

**T**HE THIRTEENTH Annual Conference of the Foreign Mission Boards of the United States and Canada, held in Nashville, Tenn., Feb. 27,

Foreign Boards in Conference

28, was significant in four respects: (1) A strong committee, of which Dr. J. S. Dennis of New York is chairman, was appointed to investigate the religious conditions and needs of the Russian Empire, to report next year as to what can be done by the mission boards of this country in helping forward evangelical work among the 130,000,000 Russian people. (2) A permanent committee was appointed to investigate the need for Christian work among the foreigners in open ports abroad, such as Yokohama and Kobe, Japan, Shanghai, China, and other places. It is impossible for a denominational board to superintend union churches in these ports, and to see that they are provided with properly trained pastors. (3) The conference called upon the Student Volunteer movement to provide a thousand volunteers each year. Some such challenge must come to the churches in order to arouse them to a sense of responsibility. The secretaries believe that even a thousand a

year well-equipped volunteers would not supply the needs of the work abroad for many years. (4) The conference appealed to the lesson committee of the International Sunday School Association, requesting that as soon as possible a series of twelve lessons be prepared on the subject of missions, to cover all of the lessons of one quarter, these lessons to be graded for all departments of the Sunday school. The greatly increased amount of missionary literature during the last two or three years makes this forward step possible.

**W**ITH THE RETURN to this country of Mr. A. J. Hamilton, who spent money so lavishly at legislative Insurance Probes centers to shape insurance legislation, there are many possibilities for getting justice done which did not exist so long as he remained in exile. The problem now is, Why did he return and to serve whom—the State prosecutor or his former clients? New York's Grand Jury has indicted several officials of the Mutual Reserve Company, and is at work on evidence presented to it by District Attorney Jerome relative to the larger and more conspicuous companies. Mr. Joseph Choate, ex-Minister to England, is to serve as special counsel for a Mutual Company committee created to probe from within, and his acceptance of the post insures thoroughness and candor. In New Jersey, Senator Everett Colby and his band of reformers are trying to lead the legislature to order investigation of the management of the Prudential Company and its relations to the great traction monopoly that dominates politics and other social activities in North Jersey. These facts, together with President Roosevelt's appeal to Congress for increase of power and adequate financial equipment of the Congressional committee appointed to investigate "high finance" in connection with railroad mergers, rebates, special rates to monopolies in coal and oil, and the new evidence just put in the hands of the Department of Justice concerning the alleged defiance of the law forbidding rebates by the Sugar Trust and railroads centering in New York City, have made the country feel that at last the game of the people *versus* lawbreakers in high places is "getting warm," as boys would say. Exposure in popular magazines and newspapers is excellent, and denunciatory editorials and sermons are good as far as they go; but conviction and imprisonment of a few conspicuous offenders would do more just now to clarify the situation, stop the growth of radicalism, and renew popular trust in legislatures and courts than anything that could happen.

**I**F THE HOUSE indorses the action of the Senate, the next state to enter the Union will be one combining Oklahoma and the Indian Territory, citizens of which are satisfied with the arrangement—as was

The State of Oklahoma

not the case with the plan to make one state of Arizona and New Mexico, which the Senate wisely has defeated. There must be prohibition of traffic in intoxicants in what is now the Indian Territory for twenty-one years and longer unless the constitution is changed. Especial provision is made in the bill for guarding the rights of Indians and continuing the power of the Federal Government to control their affairs. Ample provision also is made for the generous endowment of the educational system of the state from sale of lands. Problems of religion and race still complicate the problem of New Mexico's and Arizona's future, and the Senate has done wisely to await further domestic developments before making a new state, especially since the plan for which the Administration and Senator Beveridge have stood contemplated action hostile to Arizona's unanimous public sentiment. It is gratifying to note that the Senate incorporated in the bill Senator Dubois's amendment prohibiting polygamy in the state which is to take the place of the territory of Arizona some day.

**C**OINCIDENT with additional and cumulative evidence from fifty missionaries on the ground that the Belgian rule of the Congo Free State cries aloud for thoroughgoing reform, our Secretary of State, Mr. Root, has informed agitators for interference by the United States that we cannot do so without grave departure from precedent and dangerous intrusion in European politics. Mr. Root pledges that if any material interests of ours in the territory are imperiled, we will act; but so long as our interest is solely one of morals we are debarred. This reply of our head of foreign affairs does not please the Congo Reform Association, and mass meetings throughout the country are renewing petitions calling for action by our Government as justifiable in view of our connection with the creation of this African state, and our humanitarian interest in it. Secretary Root bases his refusal to intervene on the fact that we did not sign the Treaty of Berlin. To this Pres. G. Stanley Hall of Clark University replies that this very fact shows that we are free to protest on humanitarian grounds, to assert "the higher law," as McKinley did in Cuba or as Lincoln did in freeing the slaves.—It is an interesting fact that, whereas

The United States and the Congo Free State

earlier in this controversy Roman Catholic officials and journalists in Belgium and this country were invariably on the side of King Leopold, some now begin to assert that conditions in the African dependency are rotten, and that the charges are true.

**R**EPREHENSIBLE from every point of view is the pending decision of the Senate to reject favorable action on such legislation for the Philippines as Secretary Taft has been urging on Congress, and such as we are bound to give the islands by every test of honor and prudence if our record as a Power with dependencies is to be kept untarnished and our outlying possessions are to be saved from ultimate revolt against our authority. Certain sectional and industrial interests have improved the present opportunity of more or less friction between the Administration and the Senate to suppress righteous action by us along lines making for greater economic stability and profit in the islands by the Filipinos.—The resort to force by our army in the Sulu Archipelago, by which a band of brigands and outlaws among the Moros, 600 in number, were cornered in an hitherto impregnable mountain fortress and practically exterminated, indicates that the hour for withdrawal of the mailed fist has not come in the islands. Native constabulary joined with army and navy in the task, for which they have had high praise from President Roosevelt.

**E**ARLY NEW ENGLAND history has suffered irreparable losses through thoughtless neglect by those to whom it was of greatest value. Societies formed too late to preserve historic houses like those of John Hancock and the birthplace of Benjamin Franklin have done what little was still possible to keep the inspiring past from passing into forgetfulness by placing tablets and other waymarks on the sites where men of other days laid the foundations of our free government and of national character. But great sums would gladly be paid if what has been lost, which these inscriptions only locate, could be restored. There are churches with long and precious histories which are passing away through changes of population and other causes. Their survivors are unfaithful to their trust when they allow these churches to perish whenever their continuity could be preserved by merging them with others. The old First Church of Chelsea, Mass., honored its ancestors when recently it joined itself to a young offshoot from it, the Third Church, and took with it its name and records. That action was a service to the city as well as to our denomination. The old First Church of Charlestown, organized in 1632, of necessity dwindling in numbers, has the opportunity to perpetuate itself by uniting with it the Winthrop Church, keeping its name and records. The survivors, we trust, will see their way clear to discharge this duty to the denomination and to do this service to old Charlestown. It will be remembered to their honor if they do this. There are other instances where the counsel applies, "Remember the days

of old, consider the years of many generations."

**O**NE SUPPOSED necessity of having theological seminaries for each denomination is to provide ministers trained in the theology of that denomination. For every denomination has been supposed to have a theology of its own, believed by its adherents to be better adapted to save mankind than any other. In the last century Congregationalists alone had several distinct kinds of theology, and established seminaries to nurture and exploit them. Andover had one kind, New Haven another, and Windsor Hill, now Hartford, was established to promulgate another. After the difference between Hartford and New Haven theology was so completely forgotten that the ecclesiastical historian found difficulty in explaining it, Hartford was cherished by many defenders of orthodoxy as a bulwark against the heresies of Andover, but that is only history now. What then is to be the future of our four seminaries in New England, with the undenominational Divinity School at Cambridge, and the attractions of the Boston University School of Theology for many students who expect to enter the Congregational ministry? Present conditions certainly cannot permanently continue. The reasons once held to be valid for maintaining four Congregational theological seminaries in New England are not now regarded as reasonable by intelligent men.

**L**AST YEAR Manchester University, England, constituted a new faculty of theology, representing several denominations. They include not only Anglicans, but Baptists, Methodists, Congregationalists and others. Many supposed this scheme would fail. Oxford and Cambridge Universities appoint as professors of theology only members of the Anglican Church. So far, however, the experiment at Manchester is proving successful. Several denominational theological colleges, as they are called in England, are attached to the theological school of the university and insure for it a company of students. The inaugural lectures delivered last year have just been published in a volume. Its editor, Prof. A. S. Peake of the Primitive Methodist College at Manchester, in a preface to this volume, says that "students of various denominations mingle freely together to realize how much they have in common in scientific criticism and exegesis or in impartial quest of historical truth." It may be that along the lines here indicated is a way out of the conditions of our dwindling theological schools, which while present conditions are continued are certain to draw on them increasing criticism which they will be unable to answer. Sectarian theology is dying out. The history of the Church, which it is important for ministers to know, is in the main the common property of all Protestant denominations. The history of most of the denominations does not cover a great deal of time. Matters of polity and the customs of different churches can be taught by a small faculty. The gathering of denominational theological schools

around a well equipped university with theological courses for all students preparing for the ministry, may prove to be a solution of a problem which is constantly becoming more vexing and a situation which is approaching the point of absurdity. The seven Protestant schools in the neighborhood of Boston might thus be strengthened by coming into closer fellowship.

**B**Y AN EXPLOSION of firedamp in the great collieries at Courrières, 1,100 miners lost their lives last week, to the horror of France and the deep regret of all lovers of humanity. Condolences from rulers and organizations of the people throughout Europe have poured in on President Fallières, and governmental and private citizens' aid is doing all that can be done for the bereaved by money.—The overthrow of the Rouvier Ministry last week, though disconcerting for a time, especially in view of the tension at the conference at Algeciras, will not alter the policy of the republic in dealing with the Roman Catholic opposition to unflinching execution of the Separation Law. The defeat was brought about by a temporary union of the voting strength of Clericals and some of the Radicals and Socialists; but it will not be a permanent union, and the choice of M. Sarrien as premier and M. Léon Bourgeois as minister of foreign affairs insures continuity of policy both with respect to the Separation Law and the negotiations at Algeciras, where it is apparent that Germany has no allies and is preparing to concede the claims of France. Thus passes away a war cloud that for a time hung over Europe; and thus is demonstrated anew the strength both of France's long-standing compact with Russia and her more recent quasi-alliance with Great Britain.

**O**NE OF THE ABLEST of our missionaries in China tells elsewhere in this issue of the striking changes going on there. It brings up to date the news which Dr. Arthur Smith has been giving our constituency by his pen and the spoken word. Supplementary to this letter from Mr. Ament, we desire to call attention to the fact that Yuan-shi-kain, viceroy of the great province of Chili, and admittedly the most powerful man in China outside the royal family, recently visited Pao-tungfu, made the rounds of the temples dedicated to the local divinities, took the idols therein found and threw them into the river. The missionaries, hearing of this, feared that local devotees would be angered and wreak vengeance on the missions, but they found the people along the river bank saying jocularly, "The viceroy is giving our gods a bath." Dr. Arthur Smith laid before President Roosevelt last week a plan whereby he thinks the United States might profoundly shape the future of China for the better. He would have a part of the large surplus fund—\$20,000,000—which Secretary Hay believed we were morally, if not legally, bound to return to China—used to bring students from China to our colleges in large numbers, to extend and enlarge the work of the Y. M. C. A., the Chinese Education Society and the Society for the Diffusion of Christian Knowledge.



This is a most laudable desire, but what authority is there for such use of national funds for religious ends?

A MANIFESTO, dated March 8, gives the Czar's final decision as to the powers of the Douma or National Assembly, elections to which are now under way. A radical document was not expected, but this one cannot satisfy even Moderates or Opportunists, inasmuch as it reserves to the Czar so much power to nullify or ignore the Douma speaking for the people as practically to reaffirm that autocracy which he formally disclaimed in his decree of Oct. 30, in which he expressly pledged his ministers to "an unchangeable rule that no law shall be enforceable without the approval of the State Douma." When, however, it is remembered how deep-rooted in the Russian national self-consciousness is the notion of absolutism, and how immensely powerful at the court are those forces which oppose the slightest approach to democracy and representative government, and how confessedly weak a man the Czar is, and what an opportunist Witte always has been, possibly we ought not to expect more than has come, and should be glad that even under any form, with limitations however many, a National Assembly comes into being. For, once assembled and under way, it marks a new era; and its ultimate co-ordinate power no one can thwart, for the stars in their courses fight for it and all the tides of modern life.

### Some By-products of the Student Volunteer Movement

The Student Volunteer movement was organized in order to increase the number of recruits for foreign missionary service. Up to last January it had been the chief instrument in sending more than two thousand persons to the foreign field. Successful in its main purpose it has wielded an immense influence in other directions.

It has produced a new type of religious convention. The quiet seriousness, the deliberate exclusion of alien influences and concentration on a single great end, have differentiated the quadrennial gatherings at Cleveland, Toronto and Nashville from the ordinary ecclesiastical assemblage. The first sentence in Mr. Mott's opening address at Nashville was, "The possibilities of this convention are limitless," and the gathering was conducted solely with a view to realizing these possibilities. It has been proved that the success of a Christian convocation does not depend upon the number of amusing stories, fresh or stale, told on the platform, or on spectacular demonstrations or on accessories in the way of banquets and junkets. This type of convention, we trust, will be considered as a model by program makers in the future. It cannot be slavishly imitated, for religious bodies must transact their legitimate business, and a measure of relaxation is often necessary. But many conventions in recent years have gone too far in the direction of levity and extraneous and diverting details.

The movement has produced a new

type of religious worker, or perhaps it is truer to say that it has still further developed those qualities which mark the ablest Y. M. C. A. leaders, for it must not be forgotten that the Volunteer movement is a child of the Y. M. C. A. It is no reflection on the ability and success of the scores of gray-haired secretaries of denominational missionary boards who attended the Nashville convention, to say that the Volunteer movement has taught them much with regard to the development of latent resources, the spreading of enthusiasm from one center of influence to another, the practical administration of the missionary propaganda, both on the side of its operations in the field and of obtaining resources at home. The strong, alert, thoroughly trained and cultured band of men and women upon whom Mr. Mott has put the impress of his own masterful personality constitutes a valuable addition to the working forces of modern Christianity.

The movement has lifted into prominence the ideal of a strong, sincere, spiritual life in every Christian whether he goes abroad or stays in this country. The Morning Watch, daily Bible study, fellowship with Christ and absolute surrender to his will—these are the corner stones of the Volunteer movement. The half-hearted man who enlists in it soon finds the fire too warm, and either gets out of it or begins to build his Christian life over again. Marvelously organized the movement is, but the power of the divine life drives the wheels. It means much to our American churches in these days of overshadowing material interests that such a body of young men and young women has come forward to exhibit the reality of the spiritual life and to carry the contagion of it wherever they go.

A new conception of foreign missions has arisen because of this movement. Its emphasis on the element of urgency is a fresh and needed one. The Church through the centuries has crept where it ought to have leaped forward. It has gone about the business of disciplining the nations as though it had an eternity in which to perform its task. Now these ardent, forceful youths come forward acting as if they believed the time was short, at least the time in which they could strike their blows. Moreover, the movement emphasizes the possibility of speedy victory in the foreign mission enterprise, and that too is a point on which the mind of the churches as a whole has never been acute. Most Christians have believed that in time the world would be converted, but the belief has not always been a part of the working creed. But these young people, with their motto, "The evangelization of the world in this generation," have spoken and acted as if they believed their ideal to be capable of realization. While not all their elders have yet reached this intellectual position, a surprising number have come to it, and what is more significant still, aggressive leaders in all the Christian bodies have had their faith in the final outcome quickened. That this world, opening up as it is today so wonderfully to the missionary, permeated as it already is by so many human and divine redemptive forces, can be taken for Christ comparatively soon

is not the dream today of a few crazy enthusiasts but the conviction of calm, intelligent men.

Blessings then be upon the Student Volunteer movement, not simply because it has recruited our missionary forces abroad and is to recruit them on a larger scale in days to come, but because its reflex influence has revitalized our American Christianity and given it new courage for all its hard tasks at home and abroad.

### Congregational Administration

A watchword of Congregationalism from its infancy in New England was, "A church without a bishop." Each church was sufficient unto itself, and no one person or organized body could ever speak or act in the name of the churches with their authority. It was soon found, however, that in some things they must act together. They had what Increase Mather described as "matters of common concernment," in which "particular churches should proceed with the concurrence of neighboring churches." The primitive Congregational method was to wait till some matter of common concernment required immediate attention, and then through some one church to issue a call to the churches to come together by elected representatives to an ecclesiastical council and attend to that particular matter. The independence of each local church was supposed to be guarded by limiting every council to the matter specifically mentioned in the letter missive, by dissolving the council as soon as the work it had been called to do was done, and by insisting that its action, or "advice" was not binding on any person or church except in so far as it commended itself to the judgment of those who had sought the advice.

This theory was never wholly squared with actual procedure, yet it had manifest advantages when society was primitive, plastic and within narrow territorial limits, and when the civil government could be relied on to enact into law and apply the permanent principles of what ecclesiastical councils expressed in the form of advice. But as other Christian denominations arose to meet demands for which the Congregational polity was inadequate, as neighborhood expanded into a nation, and as Congregational churches came to assume responsibility for matters of common concernment through missions to the whole world, they were obliged to do in fact what they refused to do in theory. Missionary societies were organized which were called voluntary, for which the churches furnished officers, workers and money, while disavowing any responsibility for them as churches, or authority over them. Associations, conferences, conventions sprang up composed of pastors and elected delegates of the churches, and finally the National Council. Most of them solemnly affirmed in their constitutions that they could never exercise legislative or judicial authority. For many years this statement has drawn nearer to fiction than truth. The Minutes of the National Council, for example, present a large accumulation of legislative action, some portions of which have become legislative authority, while other por-

tions would have been more carefully considered if they had been supposed to carry the weight of authority.

We have arrived at a period in our history as a denomination where we are doing without harmony or order many things not provided for in our polity which have been found essential to our usefulness and progress. The securing of men for the ministry, their education, their maintenance in stable pastorates; the support of weak churches, the cultivation of neglected fields within the bounds of each conference of churches, the conduct of missions at home and abroad; the declaration of principles and purposes for which the churches stand together, and the extension of fellowship to other denominations to bring about Christian unity—these are matters of common concernment.

The immediate task before Congregationalists is to bring into some degree of order and unanimity of action methods of administration which have sprung up by necessity in different communities to accomplish the same purpose. President Mackenzie on another page has pointed out several of these methods and has indicated various experiments, especially that in Michigan, in the direction of developing our polity into harmony and greater efficiency. Other states, notably Maine, Massachusetts, Wisconsin, Nebraska and California, are engaged in similar efforts. Our news columns almost every week chronicle the progress of these efforts.

Probably never before in our denominational history was there such general agreement that new adjustments of polity are needed, nor so great harmony in efforts to make these adjustments while preserving the independence of the local church and promoting the free fellowship of the churches. The programs of the spring conferences, state and local, now being prepared, will no doubt provide for discussion of these problems of administration. They are proper themes for consideration in local church meetings. Every Congregationalist who gives attention to them will realize their large importance.

### Jesus as a Neighbor\*

Loving one's self is not the test. Every one does that instinctively, from the first dawn of consciousness to the very shadow of death. Nor is loving our family, for that is as instinctive in its beginnings as the other. The words of the higher law, in which the Old Covenant and the New agree, call upon us to love our neighbor. That is replacing the instinctive by the ideal and self-determined law of personal relations. When Jesus brought home to his inquirer this neighborly love as a prime condition of inheriting the eternal life, he was enforcing no new principle, he was merely making a familiar precept vivid and commanding. This is Christ's method. He takes men on the ground of their own beliefs and makes those beliefs commanding. He made this lawyer see, what we so often

forget, that the best human life in heaven or earth depends on neighborliness.

This question of neighborly relations is one which Jesus must himself have faced quite early in his experience. How much depended, in Nazareth as in all other villages, on the disposition of neighbors. His early temptations to anger may probably have come from neighborly friction. It added, doubtless, to his cares and perplexities as life went on. It may have been a continual hindrance to serenity of soul, as it is with some of us today, that life with the man or woman on the other side of the fence, or across the way, was difficult to keep on the level of courtesy and kindness. And remember that Jesus was satisfied with no compromises. He wanted not merely to rub along with his neighbors, avoiding quarrel and speaking smooth words for the sake of peace. He wanted to love his neighbor, which is a very different thing. Did Jesus succeed in this? If he did not, he was far less than perfect according to the old law and the law of his own thought. If he succeeded, what was the secret of his triumph in so difficult a field—the most difficult, perhaps, which the struggle of life can show?

We shall find the answer to this question in Christ's attitude of soul. The lawyer asked about inheriting eternal life—as if it were something in the future. But Jesus was already living this eternal life of love to God and men. Men became real to him because God was so real. Our neighbor is never so interesting as when we think of him as our brother in God's love. Jesus read men by this light of love to God. We shall never find men lovable if we seek to read them by the dark lantern of our own selfishness.

Neighborliness, then, is brotherhood in action. It is an everyday application of heavenly-mindedness. It sees God's child behind the mask of ungentle deeds and words. Knowing God's patience, it can wait. It regards God's groupings of men as a call to opportunity. It does the first work first and then is ready to push out to any man whom it can reach. We shall find problems enough and difficulties enough, in duty to our neighbor, but they will all find a solution if by God's grace we are already living the eternal life, with its clear and loving vision and its true sense of proportion.

### In Brief

Easter Sunday April 15.

"The advantages of wealth are trifling. Millionaires who laugh are rare," says Mr. Carnegie. Many men today in so-called "high finance" will say Amen to this.

What does it mean that an increasing number of members of the English Parliament affirmed rather than take the oath, when sworn in at Parliament's recent opening?

Never in any month within the memory of the present editors of *The Congregationalist* have so many congratulatory letters been received by it as this month so far has brought. We thank you all.

There are over 6,000 livings in the Church of England with an income of less than £200 a year. Underpaid service in the Church is as detrimental to its best interests as under-

payment in private industry or in the service of the State.

Bridge whist is said to be rampant among Pittsburgers to such an extent that money is scant for the celebrated orchestra of the city. This gambling pursuit also has its tentacles out pretty well in Japan, we should infer, judging from the caliber of the editorial aimed against it in a recent *Mail*.

Thirty years ago last Saturday the first telephone message was transmitted by electricity. It was between two rooms in the same building in Boston. Now everyday conversation over the wire is carried on between Boston and Omaha, 1,600 miles apart. What improvements may be expected in the next thirty years?

The plan for the union of the Congregationalists, United Brethren and Methodist Protestants as outlined by the committees on doctrine, polity and vested interests has been printed in a leaflet, and a copy may be had by sending two two-cent stamps to *The Congregationalist*. If desired, quantities of the leaflet will be furnished at \$1.00 per hundred.

County jails so often are schools for crime that it is refreshing to find Prof. Graham Taylor saying of the Cook County jail, Chicago, which is conducted by Mr. J. L. Whitman, that "it is a moral advantage to go to jail in Chicago. . . . The J. L. Whitman improvement association is such a good corporation that it is worth breaking into jail just to come under its influence."

The pastor of the Congregational church at Edgartown, Mass., founded 264 years ago, is preparing his people for new ecclesiastical relations by printing on the weekly calendar, after the name of the church, "In affiliation with the General Council of the United Churches." That is a worthy example which, if followed, ought to call forth interesting questions from congregations.

While recent utterances of the Southern Presbyterian press indicate a softening of temper and a willingness to consider more carefully the proposition of reunion between the Northern and Southern branches of the Church, it is not pleasant to have to record that the rivalry and contention between Southern and Northern Methodists has been accentuated of late by a controversy begun by the editor of the *Christian Advocate* of Nashville.

Documents recently unearthed in Maine and made public show how generally and unhesitatingly the Massachusetts Congregational clergy of the eighteenth century entered into lottery schemes in connection with acquisition of lands in Maine. The president and fellows of Harvard also indulged—in fact, they once had a lottery of their own. Ethical standards do evolve, despite the pessimists who are constantly harking back to "the good old times" as days when all were virtuous.

The trustees of the Fewaeres Memorial in their effort to buy, restore and preserve the homestead at Farmington, Me., of Jacob Abbott, the author of the *Rollo Books*, have received contributions amounting to \$1,323 and have bought the property. About \$750 more are needed to complete the purchase and repairs, and it is hoped that next summer a memorial meeting may be held there at which Fewaeres may be formally set apart as a memorial. The treasurer of the fund is C. P. Merrill, Farmington, Me.

A Pure Food Bill recently passed by the United States Senate we hope will become law. But the discussion of it has brought out the fact that some persons even of those who suppose they are well informed, don't know what kinds of food they are going to get through the legislation they ask for. A candi-

\* Prayer meeting topic for March 18-24. Jesus as a Neighbor. Luke 10: 25-42; Matt. 5: 38-48. Brotherhood in action. God's ordering in the groupings of men. Is the man you cannot reach your neighbor?



date for a public school teacher's certificate answered a question concerning adulteration of foods by writing, "Pure food becomes adulterated by being eaten." It seems to be a common idea that food is adulterated by being prepared to be eaten.

Who's Who in America is growing more portly every year, and increasingly valuable as a psychological study. Each person writes his own biography and is held down to bare facts. While some eminent men mention these facts in the fewest words, others evidently see such facts as they would have the world see them, and it is surprising how a mere incident, such as membership in a society or home club, or an invitation to lecture, is magnified into a biographical epoch, characterizing and illustrating the life. Who's Who needs more careful editing.

The *Republic*, owned by Mayor Fitzgerald of Boston and edited by a Celtic Catholic who is obsessed with the idea that the old English stock of New England is dying of dry rot and that Boston some day is to be another Dublin, remarks in a recent issue that "to regard Plymouth Rock as the beginning of (American) history is simply foolish." Quite right. There were Columbus and the Cabots and many others prior to the Mayflower passengers, not to mention the aborigines. But to read the *Republic* one would imagine that in due time the Blarney Stone would transcend Plymouth Rock.

The next National Council, it has been generally assumed, would meet in Philadelphia in October, 1907. But owing to the recent death of William H. Wanamaker, who was to have had a prominent part in the arrangements, it has seemed best not to hold the meeting there. Secretary Anderson is now corresponding with leading Congregationalists in several cities, among them Cleveland and New York, and the final decision will soon be reached. It is expected that the Home Missionary Society and the American Missionary Association will hold their annual meetings in connection with the council, as they did at Des Moines in 1904.

Mrs. Maud Ballington Booth's noble work for prisoners is widely known. She appeals for the co-operation of persons in sympathy with her work, to secure employment for those who after long acquaintance she believes will prove faithful to men willing to give them a chance. She says: "We have men suitable for domestic service; others who would welcome a chance in factories; others anxious for farm work, and knowing that at this time of the year farmers are on the lookout for those capable of working their farms, I should be very grateful if those who read this plea would correspond with me at 38 Cooper Square, New York City."

Among the pleasant accessories of the Nashville Convention of Student Volunteers was the joint meeting of Congregationalists, United Brethren and Methodist Protestants. Assembling first in separate bodies, they soon merged their meetings in one. A rare love feast it was and a harbinger of the happy union on a broader scale which seems likely to be consummated speedily. A Cumberland Presbyterian who wandered into the meeting expressed his delight with its atmosphere and intimated that he personally would not object to being included in the merger now pending. Of course Secretary Barton told him that he would be welcome, and that he might bring along as many of his fellow-believers as he pleased.

It seems to us that the number is increasing of inquiries addressed to us by dry goods and other houses, asking whether the credit is good of certain ministers who wish to open accounts with them. We honor the minister who does not buy goods till he has the money to pay for them. His example is a sermon on integrity. In this connection we quote with

approval from a recent sermon by Rev. Willard B. Thorp of Chicago:

The system of running bills at stores is responsible for an immense amount of evil in the world, of hypocrisy on the part of the debtor, who goes about flaunting finery he hasn't paid for, and of bitterness and cynicism on the part of the tradesman, who often hardly dares present his bill for fear he may offend and lose his wealthy customer.

The *Living Church's* seven photographic reproductions of scenes at the recent consecration of a bishop coadjutor of the Protestant Episcopal diocese of Milwaukee exceed anything hitherto known in religious journalism in a tendency to give publicity to all details of an ecclesiastical function. We know, for instance, just what each bishop, each priest and each choir boy was doing at the reading of the epistle, at "the Incarnatus," at the reading of the testimonials, at the litany, at the examination of the bishop-elect, at the sermon and at the offertory. We shall be having biograph pictures of High Church functions soon. They will disclose much that needs to be known about the extent to which ritualism has gone in a church still Protestant at heart, but drifting towards "Catholicism" of a modified Anglican type.

Franklin, who contributes the bright column entitled *The Passing Show* in the *Philadelphia Press* every day, heard Dr. Arthur Smith lecture, and he says he would give a chop-suey dinner to know what the Chinese think of him. This is a suggestive line of thought, which others must have entertained. Thus writes Franklin:

But how, after these long years among the pig-tails, this keen, quick, droll, encyclopaedic Yankee impresses the stolid, self satisfied, inscrutable sons of Confucius is beyond me to imagine. That it must be favorably is evident from Dr. Smith's success, and from the character of the man; for John Chinaman is no fool, and he knows a gentleman, a scholar and an altruist when he sees one. But what a wrench to all Oriental ideas this rapier-witted, tireless missionary author-statesman must be!

It is difficult for some of us Americans to understand the difference between Established and Disestablished churches in England. The difference is illustrated by the present condition of the Stoke Lyne Parish Church. The vicar has become so obnoxious to the congregation and community that not a single person is in the pews at the regular services. Yet he conducts the services as usual, and receives his salary. If he were a Nonconformist minister he would have to leave, because the people would control the church building and pay the salary. Being a clergyman of the Established Church, the people have left, while the State controls the church and sees that his salary is collected and paid. This incident may help to explain the growth of the movement in favor of Disestablishment. In England and Wales the Established Church is Episcopal; in Scotland it is Presbyterian.

Legislation forcing manufacturers and vendors of patent medicines to conform to certain restrictions calculated to save health and life and prevent fraud is now before the legislature of Massachusetts as well as the Senate of the United States, and it has been gratifying during the last fortnight to note that the Boston daily press at last has dared to report the hearings at the State House and publish the arguments made in favor of the new legislation. Last year, without exception, they were muzzled, but the exposure of the reasons for their dumbness at that time which have come since, in *Collier's Weekly* and other journals which have entered on this reform, have made the policy of suppression impossible in the future—at least in the news columns. It is to be noted also that some well-known manufacturers of proprietary medicines have expressed their willingness to publish the ingredients used in making them.

Bishop Stang of Fall River has recently issued to the clergy and laity of the diocese of Fall River a pastoral letter relative to the problem of marriage and divorce, revealing a certain kind of polemical ability and an intense solicitude as to the future moral welfare of his flock, facing present social conditions and increasingly secular ideals of marriage. His letter, while there is much in it that commends itself to Christians of every name, also has in it such misrepresentation of the State, the Protestant Reformation and the present ethical ideals of Protestantism, as to reveal more clearly than any recent American Catholic episcopal utterance how far apart the two wings of the Church in this country are, despite the era of toleration through which we have been living. Individualism in religion and ethics has its grave perils and evils when held or practiced without any regard to the institutions of religion of politics; but the way to convert the ultra-individualist is not to speak persuasively for institutionalism in such unqualified and dogmatic terms as Bishop Stang employs.

### Personalia

Justice H. B. Brown of the Federal Supreme Court has resigned.

Princess Ena, *fiancée* of the King of Spain, wept, it is said, during the formal process of conversion to Roman Catholicism. Why?

Governor Guild of Massachusetts officially urges giving aid to the famine stricken in Japan, about whom Rev. Dr. Griffin writes in another column.

Because of Bishop Potter's selection to reside in Europe and have charge of American Protestant Episcopal churches there, Bishop Greer will become virtual head of the diocese of New York.

Bishop Lines of Newark has served notice on the laity of the Protestant Episcopal churches of his diocese that he wishes them to quit begging from merchants for church fairs and bazars.

Mr. H. M. Beardsley, a leading Congregational layman of Kansas City, Mo., who was on the program of our last National Council, has been nominated for mayor by the Republicans of Kansas City.

To the credit of Lord and Lady Aberdeen be it said that they have put an end to gambling in bridge whilst at the vice regal castle in Dublin, which went on under the administration of the last representative of the throne.

Mr. P. A. B. Widener, who gave \$2,000,000 to build a home for crippled children in Philadelphia, has given \$3,000,000 additional for a maintenance fund. The institution which was opened two weeks ago will have an income of \$150,000 per year.

### On the Wing through Washington

BY H. A. B.

The nation's capital was an objective point last week for many persons returning from the Nashville Student Volunteer Convention, and this pause in the homeward flight was rendered all the more enjoyable by the fortunate juxtaposition of several events of special interest. To sit, for example, with the nearly two hundred members and guests of the Washington Congregational Club at well-spread tables, and to mingle with them socially, furnished an illuminating glimpse into local Congregationalism. It impresses one with its robustness, harmoniousness and enterprise. The club is recruited almost entirely from the Congregational churches of the city. It meets only three times a year and ladies are always present. Not infrequently a congressman or two drops in to grace the occasion, as, for example,

on this special night Mr. Denby of Michigan, son of the former Minister to China, while Justice Brewer is almost invariably present. Prof. Charles S. Clarke, who supervises a group of ninety of the public schools, was just rounding out a two years' term in office, having received a year ago the unusual compliment of a re-election. He is to be succeeded by Rev. D. W. Montgomery, pastor of the church in the northeastern section of the city. It is just now undergoing something of a metamorphosis and facing with courage the difficult but necessary task of a new building. Any respectable religious club, or secular organization, for that matter, in Washington can with comparative ease draw upon the fountains of congressional oratory, and the Congregational Club in times past has heard many eminent men of note; but it is doubtful whether any has spoken more illuminatingly, as it is certain that none has spoken more rapidly, than Dr. Arthur H. Smith of China, who on this particular evening rattled along at more than a two hundred words a minute pace—entertaining, amusing, instructing and at moments electrifying his attentive auditors.

First Church people continue to wonder how they will get along without Dr. S. M. Newman and they buttonhole the passing visitor with a view to finding out who of all living ministers is the best one to succeed him here at this post of far-reaching influence. Meanwhile Dr. C. H. Everest is proving an acceptable *ad interim* pastor and preacher and no church with such a supply of competent men and women in the pews is likely to retrograde while pastorless. It seemed to me that every other man I met that evening was a professor or the head of some governmental department or a person of conspicuous in professional or business circles. And yet First is a church of the people and deeply loved, otherwise so many of its attendants would not travel so many miles every Sunday in order to be present.

If rivalry were allowable, First would have a formidable competitor in the Mount Pleasant Church, but First never will be anything but proud of this big, grown-up daughter striding along so rapidly, adequate to the pressing demands upon it and with its superb location and excellent plant, commanding the future. Rev. M. R. Fishburn, for eleven years the loved and capable pastor, and his valiant helpers, among whom are some of the substantial laymen of the city, like Commissioner West and Messrs. Startevant and Sleman, have much to show for their investment of time and energy. The Men's Club is one of the most successful to be found in the land.

Another dinner on the following evening—this time a little dinner but delightful in character, was that given at the Y. M. C. A. building in honor of Dr. Karl Fries, the chairman of the World's Student Christian Federation, and Mr. William Gundert, the German delegate to the Nashville convention. At the banquet board were Dr. Merrill E. Gates, Indian commissioner, Hon. H. B. F. Macfarland, President Needham of George Washington University and other prominent men, while at the head sat the president of the association, Mr. S. W. Woodward, a Baptist with a remarkable friendly disposition toward Congregationalism. He and his equally generous partner, Mr. Lothrop, a Congregationalist, through their ample gifts and personal interest have helped powerfully in securing for the Washington association what is probably as complete a building in all its appointments as exists anywhere. In some particulars it surpasses any other Y. M. C. A. building. A senator or two make their homes there as do a dozen or more private secretaries of public men.

One more little dinner before we speed northward and this time we have the privilege of being admitted to the order of the Round

Table which Librarian Herbert S. Putnam has founded and maintains day by day with the dignity and graciousness of a King Arthur. Hither come daily some of the men associated with him in the management of the library, heads of governmental departments and celebrities who may be fitting in and out of the city. Royal good fellowship it was, unreportable save to say that the discourse was on themes altogether worth while. Hundreds of men and women are concerned with the carrying on of this matchless library, and Mr. Putnam has organized, strengthened and solidified his force of workers by means of that administrative skill which he displayed during his term of service at the Boston Public Library.

I dropped in at a session or two of Congress. In the Senate, Mr. Beveridge of Indiana, tall, slender, faultlessly attired, was making one of the speeches of his life in behalf of the admission of New Mexico and Arizona as one state. That he is a born orator no one could doubt. Mr. Dooley goes so far as to assert that Mr. Beveridge's oratory is good to waltz to. His is indeed a musical voice, save when a little note of irritation creeps into it when replying to a hectoring gentleman on the other side of the house. But he has himself well in hand and his flowing sentences, seldom too profusely adorned, command the attention of both Senate and galleries. He is dead in earnest, too. The smooth face and youthful bearing of this distinguished young senator from Indiana are in striking contrast with the elderly appearance of most of the members of the upper legislative branch of Congress. Senators Frye, Aldrich, Allison, Hale are aging fast; Teller is far along in the seventies and as a veteran of the Senate always has a respectful hearing. Even Cabot Lodge, still soldierly and erect, shows the traces of the years. His colleague, Mr. Crane, by contrast with the older group seems young and his quiet, retiring bearing and business man's habiliments hardly convey to the outsider the impression of the vast influence which he has in Massachusetts and the high regard universally felt for him. On the other side of the chamber, the Democratic *personnel* seemed to be made up of ex Confederate statesmen or generals far on in years, one or two copper kins and several vigorous, purposeful young men like Bailey of Texas and Tillman of South Carolina, the latter of whom, by the way, embraces every opportunity to remark that "the people must be relieved." It looked to me as if the days of the cabal of powerful leaders who have ruled the Senate were nearly numbered.

It was interesting to note both in the Senate and House of Representatives how interest centers chiefly about the extension of governmental functions. That is the nerve of all the noteworthy contests in Congress today. Can the government carry parcels cheaper than express companies? Can it keep the railways in line with the just rights of the people? Can it do this, that or the other thing which private initiative somehow has failed to work out satisfactorily? As I rode down Pennsylvania Avenue an amusing incident occurred which may serve to show how thoroughly Mr. Roosevelt's idea of a square deal has impregnated the atmosphere of Washington, to say nothing about the rest of the country. The conductor paused in front of my *vis-a-vis* and said, "Did I get your fare?" Apparently a little deaf, the passenger asked, "What?" In louder tones the conductor inquired, "Have I got your fare?" Still failing to make himself understood, he raised his voice to a still higher pitch and shouted, "Have I got your fare? F-a-l-r!" The conductor interpreted the titling of the crowd as a compliment to what he supposed was his own joke on the elderly passenger. Connecting the incident with the present discussion of the rate bill, it strikes me that though this conductor may be a poor speller, he has caught the idea of that powerful man at the other end of Pennsylvania

Avenue who is intent on securing a fair fare for all the patrons of American railways, whether they be rich or poor, high or low; and I am inclined to think that this same powerful leader will get what he wants or at least set in motion trains of influence which in due time will secure the desired and desirable end.

### Fortieth Anniversary of the Boston Y. W. C. A.

Anniversaries are great eye-openers. Because an institution has been in business a number of years one is apt to overlook it, or fancy its ideals and methods still those of its inception. Birthdays, therefore, are good occasions for stocktaking and the recent celebration of the B. Y. W. C. A. has no doubt opened the eyes of many to the up-to-date work being done by the association. Perhaps its most important work is to provide pleasant and inexpensive boarding places for Boston's young business women. The home at Warrenton Street accommodates 180; at Berkeley Street, 75 boarders, with prices for board and lodging from \$3.00 to \$5.50 a week. The advantages of a small library and reading-room, with use of the parlors and piano are appreciated by any girl who has experienced the dreariness of the average "hall bedroom." Various entertainments and lectures are given in the evenings and the Warrenton Street home has inaugurated a series of informal "fireside hours" with varied forms of entertainment. Recently a most remarkable "Zoo" was hilariously presented. The strong religious principle underlying the work is expressed in family prayers each evening and Sunday morning and in assemblies for prayer by little groups among the girls themselves.

The Berkeley Street building has a host of interesting activities gathered beneath its roof. It grapples undauntedly with one of the greatest problems of the day (to housekeepers at least), the servant question. In its training school for domestics twenty young women (mainly foreigners) are trained for six months in all branches of housework at no expense to themselves. The work of the school is most thorough and in accordance with the latest scientific methods, so far as possible. In the morning the girls demonstrate the theories taught them in the afternoon and the object lesson is convincing proof of the method's value. The rooms they clean are super-servantly spotted, and how their brasses shine! They wash and iron, cook their own meals, take turns in waiting on table, and some of their cakes would do credit to any cook. Lessons in English, arithmetic, general information and hygiene are given them as well as moral instruction. Every effort is made to encourage a healthy pride in their work and their *esprit de corps* is strengthened by annual reunions and a picnic in the summer.

The School of Domestic Science and Christian Work, on a more advanced grade, with tuition fees, gives comprehensive courses in domestic arts and sciences, fitting for positions as matrons, superintendents, housekeepers, or teachers of domestic science. Indeed, the association does so many things so well that it is only possible to mention their gymnasium, employment bureau, travelers' aid department and "home circle" which provides a social center for domestics.

At the annual business meeting held March 5, Robert A. Woods gave the address. In the afternoon a pleasant reception was held at the Berkeley Street Building. The work of the association is constantly broadening, its opportunities were never larger, but with its greater field of service comes the need of increased gifts to meet increased expenses.

Recently discovered record of English Baptists—known as the Jessy and Kiffin records—show clearly that the earliest English Baptists were not immersionists.



## The Development of Congregational Organization

Influences at Work in Behalf of Efficiency and in Behalf of a High Standard for the Ministry

By W. DOUGLAS MACKENZIE, D. D.  
President of Hartford Theological Seminary

It is a truism today that no organization can permanently maintain a fixed form. There was no uniform system of church government even in apostolic days; every district in which the church was planted produced its own characteristic type. And ever since, in every land there have been continuous, even when slow, changes of ecclesiastical organization. The Church of Rome has long ago given up the claim to permanence and uniformity except in matters of principle and fundamental type.

### REUNION NOT A DREAM BUT A DUTY

When the rise of the free evangelical spirit took place at and after the Reformation, one result was the birth of the various denominations, each insisting on some principle of church life which the others practically ignored. No one who knows even a little of the history of modern times ought to bemoan the profusion of experiments in ecclesiastical method which have been tried. But no one ought to hold, on the other hand, that these experiments must result in a permanent subdivision of Protestantism into so many sections. "Reunion" is not a fad but a duty, not a dream but a prayer. To foresee and prepare for that great achievement ought to be one of the grand ideals and labors of our ecclesiastical statesmen in all denominations.

One of the chief signs of progress is to be found in this fact, that so many denominations have ceased to claim supreme authority—or even supreme excellence over all others. Presbyterians may boast of order and Congregationalists of freedom, and Methodists may consciously give themselves to persistent evangelism. But no intelligent man in any of these ignores the Christian spirit, zeal and success of those who labor in the other denominations. Every one knows that devotion and power are found in all the churches, and that the way to God is Christ and not the peculiarities of any denomination.

Putting these various thoughts together I mean to say that the main sections of American Evangelical Christianity are almost visibly drifting closer to one another. Each is gradually and insensibly adopting some feature in the spirit and methods of the others. If this is so, then it is our duty to ask, whither Congregationalism is moving and what are the signs of movement. For surely the denomination whose banner word is "Freedom" ought to move, to grow, most easily and naturally. Within its borders men ought to be most eager to discover the next step in the development of denominational zeal and efficiency. These of all men will shrink from turning a custom into a fetish or a living organism into a skeleton. Let us test the matter. Viewed in relation to other sections of Protestantism the two chief problems of Congregationalism have been and are, the attainment of central efficiency and the

maintenance of a high standard for the ministry. The very freedom of the individual church made men jealous of any approach to connectionalism whether for the purposes of evangelism or education. Hence the various "national societies" were started independently, and for long existed hardly as denominational but rather as private corporations; and hence also the status of the ministry was left in an unsatisfactory position, for lack of a general method and a prevailing standard which should cover the country.

### FOUR WHOLESOME TENDENCIES

Let me name four facts which seem to me to prove that Congregationalism is preparing itself for an interesting development, and one which all friends of reunion ought to encourage, because it will draw us nearer to our nearest ecclesiastical neighbors.

1. In the first place there is the demand for something like co-ordination and co-operation among our national societies. No one who looks at the present facts, as a practical business man, asking himself how the Congregationalists of America could do their work best, would dream of saying, "This is best." The origin of the system was natural and inevitable. We need not criticize our ancestors in order to meet our present-day problems. If they, alive today, had to do their work over again they would adapt it to the situation which we face. It is the best reverence for the past to make its gifts live effectively in the present.

2. We have all heard and read a good deal of discussion about the future of our National Council. To think that American Congregationalism, as such, meets once in three years to talk! It is ludicrous. But no one would say that there would be much improvement, if any, by arranging that the talk become annual. Our Scottish brethren ten years ago dealt with this matter, and the Congregational Union of England and Wales takes this year one of the greatest steps in its history by reorganizing for action as well as talk. If the National Council is to meet annually, it can only justify itself by gathering the national societies around it. There is no reason that I can see why these societies should not change the articles in their constitutions dealing with the nature of their annual meeting and the appointment of their board of directors, so as to allow the delegates to our annual National Council to constitute at least part of that annual meeting of each society and appoint its board of directors. This need not preclude the holding of sectional rallies of the different societies in various parts of the country during the year. The arguments for such action are, I believe, overwhelming. The results for our denominational life and work would be a new unity, a greater dignity, a real economy and admirable efficiency.

3. The work done at the last meeting

of the C. H. M. S. illustrates the fact that we are moving. In one sense that great society was most admirably organized. For it drew its annual meeting from the State Associations and in this it anticipated the future annual National Council. But it suffered by being ahead of its time. For as a child of the State Association it had to enter into what seemed to be a rivalry with the State Home Missionary Societies. A short step back was necessary in order to take a long step forward. The chief excellence of its new constitution will lie in the closer co-operation of the actual working forces of its own kind throughout the country. And that is what all changes in all the societies must aim at securing.

### THE MICHIGAN PLAN

4. One of the most significant movements in American Congregationalism took place last year in the State of Michigan. At the meeting of the State Association in May, 1905, a report was presented on "ordination, fellowship, and oversight." It was signed by a committee consisting of the following: Rev. H. P. DeForest, D. D., Rev. Messrs. John P. Sanderson and H. N. Dascomb, Pres. James B. Angell and Rev. Nehemiah Boynton, D. D. I would urge the executive committee of each of our State Associations to obtain a copy of this most valuable report, which has been more recently adopted by the Michigan Association, from Rev. John P. Sanderson of Lansing, Mich. The important points are these:

(a) The State Association recommends that the local associations become responsible for the admission of candidates to the ministry. A church takes the initiative, the association examines and gives a certificate of approval. The church then proceeds to ordination through a council which may consist either of the association or a selected group of churches.

(b) An advisory committee is to be appointed by each local association which is to gather material for the registrar, to act as a permanent bureau of reference from the churches, to act as the program committee of the local association and "to be the home missionary committee of the association." This committee is also to keep in touch with a central advisory board of the State Association.

(c) The State Association is to appoint an advisory board of carefully selected men. They are to keep in close touch with the local associations and individual churches, acting "as a consulting body and a bureau of information in regard to all the Congregational interests in the state." "Provided, that in no way shall this action limit or interfere with the rights and liberties of the local churches." This board is to keep in touch with the theological seminaries and to seek recruits for the ministry. It is also to appoint in co-operation with the Michigan Home Missionary Society, a superinten-

dent who is to be the official secretary of Home Missions. His salary is to be borne by both the association and the society, jointly.

No doubt our brethren in Michigan will find their troubles and disappointments with this scheme. It will take time to make it operative, and in the process various "kinks" will appear in it which will have to be straightened out. But I know of no more hopeful movement among our churches in the two matters of effective central organization and guardianship of the ministerial status. As to the latter alone, it will be an immense boon when the sporadic and weak council system gives place to the steady influence of a permanent body in every state.

#### RIGHTS OF THE LOCAL CHURCH NOT THREATENED

Congregationalists need not fear for the rights of the local church. No movement will be begun by sane men to destroy these. Let therefore, every proposal be frankly and bravely considered which promises to lead our denomination into stronger organization of its great

central societies and better security for the character of its ministry. Thereby our work will be better done and union with sister denominations will be made more easy for them and for us. Of all this, indeed, the recent General Council at Dayton, O., has afforded a splendid illustration. Nothing has surprised and pleased some of us more than the eagerness of many of our leading business men to see the union carried through. They are anxious to have our organization made more effective than it is, so long as the unit of the denomination is the individual congregation. If on that basis we can make better provision for ministerial standing and can unify and modernize our benevolent and missionary institutions, the union will have brought to us, they feel, a great blessing.

And in doing this our eyes must be open to other unions in the future. We must plan now to make them easier, by so dealing with matters of property, polity and doctrine as to reduce differences and remove obstacles. We must hasten that similarity of sentiment and operation, say with Presbyterians, which will render division absurd and union inevitable.

one will be debarred from public employment because of his religion. Toleration, as understood in the Western world, is still unknown in China. Buddhist, Taoist and Mohammedan, by outward concession to idolatrous rites and ceremonies, may secure official position but the Christian is ruled out by his convictions.

The same fountain seems to be able to pour out both sweet and bitter waters. One day the Empress Dowager may decree the adoption of Western methods in schools, the reform of the laws and the abolition of torture and the "slicing process," and the next day an imperial prince is sent to the bridge just completed over the Yellow River, to worship the river god and beseech his aid in the future. In many of the *yamens* of the city, business is suspended on Sundays, but in one large school the holiday was transferred to Saturday in order to force a Christian teacher to resignation.

In connection with the intellectual awakening in Peking, and to encourage it, there has been continued during the winter a series of what may be called university extension lectures on a great variety of topics, religion not being in the list discussed. The lectures were delivered in the new church of the American Board mission, and the audiences have averaged at least 500 people. Many of those attending were students from the government schools and many of the listeners had never entered a Christian church before. The subjects treated have been American History, Electricity, Water, the Human Body, Astronomy, Journalism and the lecturers have been a professor from the Imperial University, two professors from the North China Union College, an editor of a leading daily and others.

Christianity has many indirect supporters. The newspapers of the city are making an attack with one accord on the many hurtful and costly superstitions which prevail at this season of the year. Surely, for Christians to preach and denounce the ancient order of things as strenuously as do these advocates of the new order would be to create a riot.

The *Woman's Daily*, said to be the only daily in the world edited by a woman and for women, is in the forefront of reform and is a strange mixture of sense and nonsense. Praise is given to the woman in South China who committed suicide because money was not forthcoming to keep up the girls' school she had opened, and further praise for a woman who gave herself for immoral purposes to educate her brothers. Reform in all departments of government is advocated; the unbinding of feet, the abolition of all superstitious practices, and friendly relations with foreigners. The editor is deeply in earnest. Her influence is felt in the city and in neighboring cities which her paper reaches. About one hundred of the prominent women of this city, mostly wives of high officials, have organized a club for the reading of the paper and the study of social topics. Their prospectus mentions with some pride, that at least one-half can read.

Taking a broader outlook we find that by the recent treaty with Japan twenty or more cities are opened to foreign trade in Manchuria. The last word is that Urga, on the frontier of Siberia, and other places in north-western Mongolia, Ili and Kuldja, are also to be thrown open to the trade of Western nations, trusting, doubtless, by this "open door" policy, to prevent the region from falling into the hands of any one nation. The thirty-second year of Kuang Hsu bids fair to be a momentous one for China. The commissioners will return from foreign lands and will find the Empress Dowager a willing listener to their proposals. What will be the impressions these shrewd Orientals bring back will depend in large part on the reception they have, and the kind of people they meet. May they fall in with those who will take them not alone to the temples of learning and courts of law, but to the churches and Christian institutions which are the glory of civilized nations!

## The New Era Begun in China

By Rev. William S. Ament, Peking

The old year has closed according to the Chinese calendar. Today, Jan. 25, is the first day of the thirty-second year of Kuang Hsu. The sun of the New Year has risen on what is practically a new Peking. More and radical changes have taken place in the city than during any previous decade of its history. Never has the paving of streets been pursued with more nervous energy. The removal of sheds, huckster-stands, and street-kitchens, to distant places has entirely changed the aspect of the streets, and makes the city look somewhat as its Mongol founder, Kublai Khan, designed that it should. The air from the northern prairies can now circulate more freely and the reproach is taken away that Peking is one of the filthiest cities of the world. The streets are restored to their original width and vehicles can pass each other in safety. Electric and kerosene lights illuminate the main thoroughfares and house-holders must hang out lamps on retired streets.

This is certainly a New Peking. The aristocracy are no longer satisfied with the prosaic and circumscribed two-wheeled carts, but now roll along in their foreign outfits. Since the bomb-throwing incident a few months ago the dignitaries of the city have visibly increased the speed of the vehicles in which they ride. In this, the slowest of cities in time past, Chinese officials ride more swiftly than would be tolerated in some cities of the West. Doubtless, the fear of possible explosives being strewn along the road adds intensity to the desire to reach their journey's end. The transformation is most complete and astonishing from lumbering carts to elegant broughams and *coupés*, drawn by foreign horses and preceded by outriders who force their Mongol ponies to a continual gallop in order to keep the way open and allow no delay.

That the adoption of Western ideas has in any way increased the morale of the official class no one can claim. Common report makes the statement that corruption is more rampant in the *yamens* than before 1900. Nor can one expect a change for the better so long as the court continues to receive valuable presents from the official class. It is well known that during the last year or so the viceroy of the metropolitan province sixteen times in suc-

cession has sent to the palace presents that aggregate in value the enormous sum of 400,000 taels, or fully a quarter of \$1,000,000. Among these gifts were automobiles to the value of 80,000 taels, the most of which are still in boxes in the imperial storerooms. When the example of total abstinence from presents, under whatsoever euphonious name they may be written, shall be set by the court and those highest in authority, and edicts issued prohibiting the giving or receiving of bribes in the form of gifts, then there will be hope of genuine reform in official circles.

Side by side with the old order of things there exists a veritable passion for Western education. With the closing of all the provincial examination halls and the rendition of Confucian classics to a position of secondary importance, the only pathway of advancement open to the Chinese scholar is the way of Western knowledge. Trained men cannot be found to take the lead in this, one of the most wonderful intellectual uprisings ever seen in any nation's life.

The desire for education has reached the women of the city and schools for girls are numerous. A school for Mongol girls has been established in Mongolia by Princess Karachin, sister of the well-known Prince Su, the school at present being in charge of a Japanese lady, the girls being taught the Japanese language. The princess is now in Peking, and has brought with her fifteen Mongol girls, who are not only to see the sights of the capital but also to receive, so far as possible, ideas on education which can be transported to Mongolia. These students have visited the Bridgman school, and the princess took the occasion to express her pleasure at this exhibition of genuine training. This princess is certainly the pioneer in the regeneration of Mongolia.

Christian education is forging to the front, and without doubt the best trained men in China are graduates of Christian schools. At the request of leading educators Minister Rockhill is endeavoring to bring about closer relations between Christian and government schools and secure official recognition for graduates of the former. It is hoped also that general toleration may be secured so that no

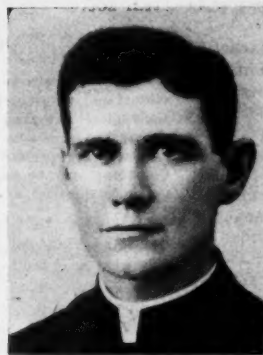




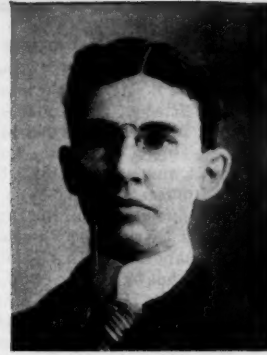
JOHN R. MOTT, F. R. G. S.  
Chairman Executive Committee S. V. M.



KARL FRIES, PH. D., STOCKHOLM  
Chairman Student Christian Federation



REV. S. M. ZWEMER, ARABIA, F. R. G. S.  
Traveling Secretary S. V. M.



V. W. HELM, TOKYO  
Secretary Int. Com. Y. M. C. A.

## Aftermath of the Student Volunteer Convention

A Few Impressions and Reflections Regarding the Nashville Gathering

Three impressive features were reserved for the final session. First came the reading of cablegrams from various friends of the movement, warm with sympathy with the gathering and urging immediate re-enforcements. South America, Korea, China and Japan, Norway and Australia were in turn heard from. Of all the telegrams none sent such an electric thrill through the house as this from a group of Y. M. C. A. secretaries in Japan, "Japan leading the Orient, but whither?" The reading of the list of volunteers who have died in the harness during the last quadrennium touched every heart. The name of each, the college from which he or she came and the field on which the life was laid down, were stated. Among the several score names were those of the recent martyrs of the Presbyterian Board in China.

Another contribution to the impressiveness of the moment was the rising on the platform of a hundred volunteers who expect to go to their fields within the next few months. Manly young men and attractive young women they were, and when Mr. Mott asked each to state in a single sentence why they were going to their respective destinations, there came quickly from lip after lip such brave avowals as these: "Because every Japanese ought to have had as good a chance as any one to know Christ." "Because the order 'go ye' includes me." "China, because I want to have a part in molding that nation into a Christian nation." "Because I hear two voices, one across the sea and the other within me." "Because nothing is so precious as a human soul and I want to die rich." "Because of what Christ has done for me." "Because I want to make the best investment of my life." And so on till the round of splendid testimonies was completed.

To measure the contribution of the British ambassador, Sir Mortimer Durand, to the gathering, simply by his half-hour address, is to overlook the fact that for three long evenings he sat beside Mr. Mott on the platform, for the most part a silent, but always appreciative witness of the memorable scene before him, and an attentive listener to all that was said. His own

words, it is true, were finely balanced and weighty. Specially effective were his ample quotations from an article by his father, the soldier statesman of India, who held Judson up as a type of missionary to be honored and emulated, and Sir Mortimer himself commended Judson as an example to the young men and women before him. But that the ambassador should have sat there hour after hour instead of taking the first train for Washington after his speech was ended, was a notable tribute to the gathering and the cause which it represented. His interest in religious things is no conventional and perfunctory one. Missionaries in Teheran had no better friend than he when English minister there. He is a devout Christian, fond of Bible study, and he practices in private life as well as in connection with his onerous public responsibilities, the teachings of his Master.

Fresh contact at close range with John R. Mott reveals anew his powers of leadership, his knowledge of college men and the way to inspire them, his far-reaching plans, some of which he has probably not confided even to his closest friends; and when some of us learned, after the convention was over, that in order to preside at this convention, he had left his wife in the hospital and a child ill with scarlet fever, we could but admire his self-control, inasmuch as he gave no intimation to the great audience of the personal

anxiety under which he was. Bishop McDowell, too, left the sickroom of his only child in order to fulfill his appointment.

The way in which Mr. Mott and Mr. Speer supplement each other in the leadership of this movement and in generating and directing the enthusiasm back of it is admirable, and their hold upon their audiences wherever they speak is remarkable. As one of the students at Nashville said on his way home, "The difference between Mr. Mott, Mr. Speer and ordinary speakers is this: that when the other fellows begin we wait to size them up before yielding to their influence, but when either Mott or Speer begin we know that we have a treat in store." After Mr. Speer had finished that remarkable address of his on the inadequacy of non-Christian religions, which on the whole towered above all the other addresses of the conference, Dr. George Robson of Edinburgh, the eminent secretary of the missionary society of the United Free Churches, said, "I feel as if I had read a volume."

An interesting comment, by the way, was made on Mr. Speer recently by a lad in one of the preparatory schools in the Middle States which Mr. Speer visits every month. Said the boy: "Mr. Speer is the only one who comes to us who gets in under our jackets. He knows what a fellow has been doing even if he hasn't been here for a month."

One advantage of attending such a cosmopolitan gathering is the insight it gives into lines of work hitherto unfamiliar and the persons therewith engaged. At Nashville we touched the many-sided religious and educational life of the South, and realized as never before how strongly entrenched both religion and education are in the South, and how numerous are the higher educational institutions. Then, too, among the one hundred and fifty missionaries one discovered not only prominent figures in other Christian bodies than his own, but a number of lesser known, perhaps hitherto altogether unknown men and women doing valiant work here and there in the world. At the head of this page, for example, are the faces of three persons



RYMAN AUDITORIUM, NASHVILLE, TENN.

Scene in front of the building after a morning session of the Student Volunteer Convention. This tabernacle seats between four and five thousand persons. It was first erected to accommodate audiences drawn by Sam Jones.

who have done notable service abroad, and each of whom is a power for good over a wide territory.

Dr. Karl Fries, chairman of the executive committee of the World's Student Christian Federation, is Mr. Mott's most efficient ally abroad. Himself the secretary of the Stockholm Y. M. C. A. he exercises a supervision over the student Christian movement on the continent, and is prominent in the conferences held at different points from time to time. He has a fine mastery of the English language, a pleasing bearing and a warm, spiritual life felt not only through his public addresses at Nashville, but by all who came in contact with him privately. He sailed for home this week, having devoted his stay in this country to visiting colleges, especially those in the West.

Samuel W. Zwemer is one of the most picturesque figures in the missionary field today. Of Dutch origin, though born in this country, he came to Dr. Merrill E. Gates when president of Rutgers College, perhaps twenty years ago, burdened with a desire to go as a missionary to the Mohammedan world, feeling that there was the point of greatest and unmet need. After a season of prayer light came to the young man, but not being able to convince the missionary board of the Dutch Reformed Church that he ought to go to Arabia, he went on his own charges and after several years on the field so demonstrated his fitness for the work and the success of his mission that he was taken on as a regular missionary of the Church. Of late the Student Volunteer movement has borrowed him for special service in arousing collegians in this country, but his heart is in the work for Mohammedans and he will be heard from in that field of Christian effort in days to come if his life is spared.

A fine specimen of the kind of men the Volunteer movement has been sending out the past few years is Mr. Helm of Japan whose half a dozen years in that country have already opened up many avenues of influence in connection with the colleges, cities and soldiers. At home now on a short furlough, he expects soon to rejoin his colleague, Mr. George L. Gleason, and the two with their numerous Japanese coadjutors in Y. M. C. A. work constitute a strong force.

The total attendance was: students 3,000, professors 286, representing exactly 700 institutions of higher learning in the United States and Canada, against 453 represented at Toronto four years ago; 144 missionaries from 26 foreign countries; 149 official representatives of about 95 mission boards and societies; 8 fraternal delegates, 44 representatives of the press, and 397 special representatives from the Y. M. C. A., Y. W. C. A. and kindred organizations, making a grand total of 4,188. At Toronto the total was 2,957. Almost 19,000 people visited the missionary exhibit.

Fisk University improved the opportunity afforded by the presence of so many prominent Congregationalists in the city to give its students the pleasure and profit of hearing Pres. Henry C. King, Sec. J. L. Barton, Prof. Austin B. Bassett of Hartford Seminary, Paul Moody of Northfield, Miss Ellen M. Stone and others. They in turn were charmed with the singing of jubilee songs in a manner that cannot be excelled or perhaps even equaled in any school in the South today and their addresses were received with appreciation by the several hundred students of this strong institution of advanced grade. It was never more influential than under the present capable administration of Pres. James G. Merrill, D. D.

H. A. B.

Professor Duxbury has planned to stay in Massachusetts until March 24. He will then go to New York to fill a series of engagements at various churches. His first recital is in Dr. Cadman's church, Brooklyn, Sunday evening, March 25, on The Book of Job. Next day he will appear before the Methodist Ministers' Meeting in New York. He hopes to be back in Boston April 1.

## The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

243. *If the soul is not a spiritual entity, but only a special form of life, consisting of man's thoughts and feelings, not causing them, but being identical with them, as the New Psychology teaches, how can we believe in a personal immortality, in the continued life of the individual soul that survives the breakdown of the entire physical organism?*—G. E. A.

My colleague in psychology, at my request, makes the following answer to this question: "It is the business of psychology simply to exhibit the characteristics and to determine the conditions of mental life. All questions as to permanence of conditions and as to continued existence of the fact conditioned (and consequently of mind) rest on a different basis, viz., the part played by the fact in the general scheme of things. The 'destiny' of the human mind is thus essentially a matter of ethics and religion, not of psychology. Psychology can only indicate the conditions under which the 'destiny,' as determined by ethics and religion, would realize itself. Now ethics and religion (especially the Christian religion) indicate through their development that the human personality has a significance in the world to which we can apply appropriately no less terms than final, infinite, eternal. This would indicate immortality; immortality would seem to demand some reinstatement of physical function (basis of memory is physical); such reinstatement would seem further to indicate that death is not absolute destruction of physical conditions, but a critical, epochal transition. What the farther line of development is I cannot say."

With this answer I quite agree, except that I am not as sure as my colleague is, that we may speak so unqualifiedly in this relation of an undoubted physical basis of memory. I am not quite ready to admit, myself, and I do not understand Professor James to admit that modern psychology makes it necessary to affirm that immortality demands "some reinstatement of the physical function." I am inclined to say with Lotze, in his *Metaphysics*, that "even if exact observation should prove the activity of the soul to be still more closely bound up, than it is now proved to be, with the body and its agitations, still this dependence could in no way alter the essence of our conviction; and that essential conviction is that a world of atoms, and movements of atoms, can never develop from itself a trace of mental life; that it forms, on the contrary, nothing more than a system of occasions, which win from another and a unique basis the manifestation of an activity possible to that basis alone." And I greatly doubt the necessity of continuance of this "system of occasions."

And I suspect that Schiller, in his *Riddles of the Sphinx*, is most likely to be correct when he says: "Matter is not that which produces consciousness, but that which limits it, and confines its intensity within certain limits; material organization does not construct consciousness out of arrangements of atoms, but contracts its manifestation within the sphere which it permits." "And again, if the body is a mechanism for inhibiting consciousness, for preventing the full powers of the ego from being prematurely realized, it will be necessary to invert also our ordinary ideas on the subject of memory. It will be during life that we drink the bitter cup of Lethe, it will be with our brain that we are enabled to forget."

That is, I do not understand the teaching of modern psychology to at all forbid the possibi-

ity of a continued existence of the soul quite independent of a physical organism. And the newer conception of the soul to which the question refers does not, so far as I can see, set aside such a continuance. Lotze, in his *Metaphysics*, page 317, faces most definitely this question, when he asks, "Why should not its [the soul's] life be a melody with pauses, while the primal eternal source still acts, of which the existence and activity of the soul are a single deed, and from which that existence and activity arose? From it again the soul would once more arise, and its new existence would be the consistent continuation of the old, so soon as those pauses are gone by, during which the conditions of its re-appearance were being produced by other deeds of the same primal being." It might also be suggested that the increasingly prevalent conception of matter as electrical is hardly more "substantial" in the old sense, than the newer conception of the soul, and in any case, the question of the continuance of the soul does not seem to me to depend upon how it is conceived, but rather, whether it is of such value as to deserve to continue. If it is of such value, I have no doubt its continuance will be provided for.

244. *I have always been taught that a sacrament is "an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same and a pledge to assure us thereof." Does "the rejection of sacramentalism" mean that the only value of the sacraments is as a reminder of Christ's sacrifice for us, and that they have no especial inward grace connected with them?*—S. J. H. (Ohio.)

1. The value of the sacrament, as of other spiritual means, certainly depends upon the spirit of the recipient. 2. From this, however, it cannot be justly inferred that some means may not be much more valuable than others. 3. If the sacraments were wisely chosen and established under the providence of God, they would be justly considered, thus, both a help and a pledge. 4. But they are in no case to be thought of as having any magical efficacy independent of the spirit of the recipient; nor as sacred in some peculiar sense, as set over against all the rest of the world as secular.

245. 1. *Why should it be admitted, as in your answer to Question 216, that a miracle is contrary to law, in face of the obvious fact that the supposition attributes to the cause of events a fixed order, which if it existed would forbid me to move my hand?* 2. *How can it be said that the materialistic form of monism has wholly disappeared among philosophers?*—S. H. W. (New York.)

1. I think my inquirer must have mis-read both question and answer in No. 216. Even the question says "seems to be contrary," and in my answer I do not admit the conception of miracle as contrary to law. In fact, I have more than once pointed out in these answers that in my judgment miracles are not to be so regarded. But the question was not concerning the conception of miracles; so that my answer did not deal with that, but with the precise point raised in the question.

2. This question is simply one of fact. I do not myself know any living philosopher, properly so-called, with the possible exception of Haeckel, who takes a materialistic position, at least in the old sense of the term. It is simply in view of that fact that I have spoken of the disappearance of materialism as a philosophical theory. Paulsen, in his *Introduction to Philosophy* (pp. 74 ff.), has pointed out distinctly the reason why thinkers who would previously have taken the materialistic position have been driven to abandon it. I have dealt with this point somewhat carefully in my *Rational Living*, page 49.



## For the Children

### If You Were

Were you a little Dutch girl  
You'd be, perhaps, as sweet,  
As now you are, my hoyden,  
And very much more neat!

You'd be a little housewife,  
And even at your play  
You'd take your knitting needles,  
And knit and knit away!

You'd never be forgetting  
To feed your pussy-cat,  
And she, like Holland pussies,  
Would grow so sleek and fat.

But were you, dear, a Gretchen,  
You'd live across the sea,  
And so would be, my dearie,  
No kind of use to me.

—Edith Colby Banfield.

### What Bettina Stole

BY ANNIE HAMILTON DONNELL

#### PART II.

"Not very sick?"

The next-door girl's mother stood on the beautiful lady's doorstep, looking up into her anxious face.

"I'm afraid so. She is very feverish, and she doesn't seem to know me this morning. She keeps calling me 'the beautiful lady'—'the beautiful lady.'"

"Poor little thing! Elizabeth was just getting acquainted with her and planning to play with her. This morning when we heard she was sick Elizabeth almost cried. She wanted me to come right over and inquire for her."

"You are very kind—you and Elizabeth," smiled the beautiful lady sadly. "I will tell Bettina some time. I don't think many people have ever been kind to her, poor little soul! She's a silent little creature and does not say anything about her former life, but it's all in her eyes."

"Silent! I should think she was! Not much like Elizabeth—if I didn't see your maid hanging out little clothes I should never know there was a child over here! What does she do with herself all the time when she's out of school?"

The beautiful lady started a little guiltily. It came home to her that she had not paid much attention to what Bettina did with herself. She had kept her clothed and fed and given her the run of the great silent house. What else had she done for her?

"O—why, I think she spends most of her time in the parlor—I think Leonora said so. She plays some sort of a little play by herself in there. Sometimes she uses the piano, but it is the softest, quietest little music! I haven't had the heart to tell Leonora to stop her."

Elizabeth's mother went away thinking puzzled things. Why in the world should a woman adopt a child unless she cared enough about it to keep run of the little thing? Why had this woman adopted a child anyway, when she had been so buried up in her own child? It did not seem a natural thing to do at all. And now the little waif-child was very sick—

well, perhaps that would be the only way out of it.

The beautiful lady went back to Bettina's room. Until the doctor sent a nurse she was to take care of the child. She felt a new pity and tenderness as she sat down close to the bed and looked at the flushed little face, lean and dark against the white pillow.

"I don't want you—I want the beautiful lady!" fretted Bettina weakly. Her eyes were pitifully bright, and she kept her little thin brown fingers plucking—plucking—at the quilt.

"But I am the 'beautiful lady'—don't you know that is what you called me a little while ago?" humored her sad-faced nurse.

"O no, no, you was, but you're not now! You're changing into a nurse—I can see where your teeny white cap is a going to grow, top o' your head. There was a nurse once to the Children's Home, and she creaked."

Bettina's shining eyes took on worryment.

"I guess it was the starch in her. An' she said, 'There, there, now!' over'n' over. I s'pose you'll say, 'There, there, now,' pretty soon, an' seems as if I couldn't bear it!"

"I won't say it if you will try to go to sleep, Bettina. I won't creak, either. Will you shut your eyes and trust me?"

"O, I could if you'd stay the beautiful lady!" Bettina moaned.

"I'll stay the 'beautiful lady'."

"Not let your cap grow?—nor—nor anything?" wearily. "Then I'll go to sleep."

But she talked on in an incessant, troublesome little stream, changing from subject to subject restlessly. The beautiful lady, sitting there beside her, began to get acquainted with her. For Bettina in her delirium opened the door to her secret little soul.

"There was another beautiful lady once," Bettina wandered on. "She 'dopted Catherine Wing an' I heard her call her 'Kitty.' So I thought maybe my beautiful lady would call me Betty—it would've been nice, O my! Nobody ever called me Betty—just Bettina, Bettina, Bettina."

"Betty! Betty! Betty!" called the beautiful lady softly, but the child did not seem to hear. She wandered wearily on.

"But my beautiful lady is the beautifullest one—Catherine Wing's didn't be- gin! Some day maybe she will like me a teeny speck. O dear, I wish I knew if folks ever liked other little girls a teeny speck! Perhaps when they used to have own ones they never do—I shouldn't wonder. I wish I knew—it tires me so to wonder. There, I've got to practice my music lesson!"

Suddenly Bettina sat upright in bed and began to move her fingers stiffly up and down, up and down, on the coverlet. Her face put on intense absorption.

"One, two, three-ee, four! One, two, three-ee, four!" she counted monotonously. "I mustn't uncurl my little finger—'You mustn't do it, Elizabeth!' she

said, 'you must keep all o' your fingers just so.' I must keep mine just so, too—O, s'posing she was my music teacher an' said, 'You must keep 'em just so, Bettina!' Then I wouldn't have to listen so hard—it's kind of hard work to take music lessons through two windows. It tires me out. One, two, three-ee, four, one, two, three-ee, four—the beautiful lady's own little girl didn't have to, of course. The teacher sat right up close like Elizabeth's teacher does—one, two, three-ee, four!"

"Lie down, Betty—poor little Betty!" the beautiful lady said, gently pressing the little figure down on the pillows. The beautiful lady's face was a study just then of pity and tenderness and wonder. All three feelings had been growing deeper with every moment of the child's rambling talk. Poor little unloved thing—poor little Betty! But what did she mean—or was there no meaning to it all—when she talked of music lessons, like that? Was it all a part of her feverish fancy?

After a long time of gentle, regular stroking and crooning, Bettina went to sleep. Then the beautiful lady stole away out of the room. But she did not go very far away.

"Perhaps I can love her—poor little Betty!" she was thinking. It seemed easier then to her. The silent child had pleaded her own cause more eloquently than she knew, when delirium had loosened her tongue.

"She must not die—I can't let her die too!" the beautiful lady cried in her heart and did not realize that already she was loving the child.

When Bettina woke, after a long, long time, she was no longer delirious and the fever had mercifully abated. She lay in her little white bed quite comfortable and rested. She did not know that it was almost a week since the beautiful lady had sat there by the bed and seemed to turn gradually into a nurse in white cap and apron. As far as Bettina knew that had all happened an hour ago.

The nurse the beautiful lady had turned into was not in the room just then. Bettina was all alone. She lay and listened to soft voices talking outside the door somewhere. She liked the sound of them, until suddenly—quite suddenly—they said things she did not like, that hurt her strangely, even before their meaning drifted out of the fog that still hung faintly over her mind. When she understood clearly what the voices were saying, Bettina shrank deeper into her pillows with a sob of pain. For the voices meant her.

"Should you think she would have dared to let the child wander all over the house like that and stay by herself so much in that beautiful parlor—not knowing anything about the poor little thing, of course?" one soft voice said.

"Well, I should have wanted to watch her a little first," the other voice said, "with all those perfect little gems lying about. How did she know that the child was honest? You never can tell."

Bettina tried to sit up—to get up and

go out there and tell those Soft Voices that she was honest—honest—as honest as they were! That she would rather burn up in a fire than—steal anything!—were they any honest than that?

"O!" groaned Bettina, helplessly sinking back into the pillows. It was so dreadful!—supposing the beautiful lady should hear them and—believe what they said! Then she would send her away with a terrible mark on her forehead, "This is a Little Girl Who Steals"—and even if she let her stay she would never love her, forever-and-ever, never!

In her troubled dreams Bettina seemed to have found out that the beautiful lady might love her some time. It seemed to

her she had heard some one who sounded like the beautiful lady say, "Betty;"—"Betty! Betty! Betty," like that. But now—supposing the beautiful lady heard what the terrible Soft Voices said!

Bettina had always had an intense aversion for anything in the least like taking things that belonged to some one else. There was that time when Catherine Wing found a beautiful little pin and kept it, when she knew almost exactly which one of the Visitors it belonged to. Bettina had pulled her little uniform-apron of blue and white check close round her when she went past Catherine after that, for fear of being contaminated by contact with a girl who kept other peo-

ple's things. She had never played again with Catherine Wing.

And now here were people who said how did the beautiful lady know that she was an honest little girl! When she wouldn't steal anything for the whole wide world—Bettina got no farther than that, for an awful enlightenment swept over her at that instant and took away her breath. Suddenly, without warning, she knew what she had done. She was a Catherine Wing—she had stolen something. Not just one thing—she lifted her heavy little fingers and tried to count how many things. One, two, three, four—she had stolen seven things!

[To be concluded.]

## The Home and Its Outlook

### At Night

BY CARA WATERMAN BRONSON

He plays with his noisy comrades  
From dawn until sunset dim;  
And I am all forgotten,  
Though I live my life for him.  
'Tis the call to boyish daring  
Has power to make him glad,  
Not the low and tender love-notes  
I would sing to my little lad.

No height that he dare not venture,  
No game too rough and long;  
Thank God he is brave and fearless!  
Thank God he is lithe and strong!  
But O I long for the evening,  
When I can fold him tight;  
Though he wander far in the sunshine,  
He is always mine at night.

O Love that broods above us!  
O Love that clings and stays!  
How like children we forget Thee  
Through our sunny, selfish days!  
But comrades leave and grieve us,  
And fades the cheery light;  
Then we look for arms outstretching—  
We would come to Thee at night!

### When I Come Home

"Mother, will you be here when I come home?" Every day and twice a day the Child asks it, with lifted face and earnest eyes, "When I come home from school will you be here?"

If the answer is "Yes," she dances off happily, and if for any reason the reply must be "No," the momentary disappointment is very real.

The first call that rings through the house when the door opens is, "Where's Mother?" and if she is not immediately in evidence, all over the house go the eager feet, at every door sounds a soft knock and the childish voice asks its insistent question, "Is Mother there?"

How you miss it when the child is away, or when you yourself are detained. You hurry a little and glance at the clock; you decide that those last errands are unnecessary and, as often as you possibly can you are there to answer, "Here, dear," when the loving little call comes.

I have often thought of the mothers who used to hear it and who hear it no more, whose children are grown, or have entered the Other Home whence they shall go no more out. That is one of the

dear, earthly things, deep down as mother-love itself, that I am sure we are going to find again if we must lose it here; someday the ear that wearies with the under-hearing of the heart is going to catch once more the sweet, familiar, "Where's Mother?"

And for those whose mothers are waiting in the Other Home the coming of their children it will be equally true. The wide spaces of Heaven are not going to be wide enough to delay those who are seeking their mothers.

Out of life's weary school of experience, with lessons learned, tasks ended, we who are grown and who are tired and homesick shall find the answer to the question that runs like a stream in the dark through all our lives, unseen but singing, "Mother, will you be there when I come home?"

### Mingled Yarn

BY PRISCILLA LEONARD

"The longer I live," said a man of ripe age and thoughtful mind, "the less I can arrange people under the two categories of 'good' and 'bad' that seemed so simple and satisfactory in my youth. When I was twenty, people were either good or bad to my untutored eye. A thief was a bad man; a philanthropist was a good one. That was all there was of it. But the more I have learned of motives and of men, the less I can class humanity into saints and sinners. The thing that has puzzled me most in life is not the origin of evil, but its endless combinations with good. I have found it equal folly to trust good people too far, and to distrust bad people too much. The unexpected always happens. And one's own self is the most unexpected thing of all."

With that last we can all agree, if we have any self knowledge at all. The "mingled yarn, good and ill together," of motive and deed that our own mysterious personalities can astonish us with, is marvelous. "Judge not, that ye be not judged" is the soundest of doctrine in view of such personal experience. Yet it is probably because we are so tired of ourselves, so hopeful of something better, something clear and consistent, that we continually believe in the consistent individuality of others.

The biographer, for example, studying the life that he is to write, has an instinctive and what might, in the interests of

truth be called a fatal tendency to make the personality of his subject clear and consistent. He seeks the ruling tendency, the prevailing tone and subordinates everything to it. He makes a hero, a heroine, an inspiration, a model, out of his subject. That is why we so much like to read biography. A good biography, we say, is as interesting as a novel. It is, indeed, very much on the same plan. The novelist takes his type and makes it consistent and artistically complete, omitting the glaring improbabilities of truth.

Thousands of readers devour biography and novel, and sigh in admiration, "How true to life!" then, going forth into the confusions of life again, insist upon judging their fellow-creatures by these consistent types of character, with the inevitable result of severe disillusionment in short order.

Human nature has not, really, the knowledge of itself necessary to judge human nature. We can approximate, and that is all. As Clough characteristically puts it:

In men whom men declare divine  
I find so much of sin and blot,  
In men whom others class as ill  
I find so much of goodness still,  
I hesitate to draw the line  
Where God has not.

The like hesitation becomes us all. We are not meant to sit in judgment; our verdicts are hopelessly ignorant. It may not be true, that sweeping saying of, "*Tout savoir, c'est tout pardonner*," but it contains enough truth to give us pause. "The Lord only knows what is lying in the darkness of human nature," says Margaret Deland's dear old Dr. Lavender somewhere. "There is nothing more constantly astonishing to me than the goodness of the bad, unless it is the badness of the good." The enemy that wrongs us most, with whom we virtuously feel it is good to be angry, will shame us by some delicacy of feeling or generosity of nature shown to another, of which we ourselves are not capable. The weak brother we despise will reveal a moment of strength above our own level. And yet, alas! weakness and wrong are not thereby changed, nor can these results toward us be transformed.

"Do not tell me of his unselfish benefactions," said a woman to whom a friend was praising the generosity of a millionaire. "He became rich by stealing my brother's patent in the very beginning. They say he is a good man. Perhaps he



is now. Very likely he is sorry he ever cheated John; and John would never have made a fortune out of anything, and bears no malice. But don't you see that to have cheated a fellow-workman, and built up success on that foundation, remains always a part of his character? When I think of him, it is like a bad taste in my mouth."

In the infinite variety of life's viewpoints it is more than probable that each of us, to somebody, is an irredeemable defaulter in conduct. We may have done a thousand kind deeds, but some man or woman is meanwhile remembering the ungenerous act, the weak deceit, the ugly disloyalty back in the unchangeable past, which we may be endlessly sorry for, but never can make as if it had not been. To such lookers-on at our progress, our best and sincerest deeds will always seem the trappings of a hypocrite. The hero who is not a hero to his valet, the prophet without honor in his own country, is largely explained by this method. Some small, past, unforgotten circumstance turns prophet and hero into contempt, and negatives all that they are to the outsider.

Yet prophets there are, and heroes there are, in spite of the mingled yarn. And after all, is it not a more wonderful development to have a man heroic in spite of ugly places in his nature than heroic without a flaw? That he who betrays us can yet stand true to another, is a thing to be thankful for, though we can hardly be expected perhaps to give the thanks. That he who has done harm in one direction should inconsistently yet honestly endeavor to do good in another, is surely a gain, however incongruous it may seem to a strictly logical mind.

The great thing for us all to do is to hold fast to the belief in good as overcoming evil. Then we shall see emerging in every personality the forces of good—often beaten, often baffled, often hardly recognizable, yet everywhere trying to assert themselves and develop into action. The greatest and most consistently good souls in human history have always believed most in the good in others. We shall be wisest when we follow their example; and though we shall find plenty of evil, it will be the hidden good that will most astonish us by its variety, its unexpectedness, and its eager response to our own poor little portion.

### Up, My Heart, and Sing

The dark, dark night is gone,  
The lark is on the wing,  
From bleak and barren fields he soars,  
Eternal hope to sing.

And shall I be less brave  
Than yon sweet lyric thing?  
From depths of failure and despair,  
Up, up, my heart, and sing!

The dark, dark year is gone;  
The red blood of the spring  
Will quicken Nature's pulses soon,  
So up, my heart, and sing!

—Ella Higginson.

When moving into a new home the Germans repeat this little prayer: "Take from us, O, Lord our God! all heartaches and homesickness and all trouble, and grant us health and happiness where we kindle our fire."—*The Pilgrim*.

## Tangles

### 21. A GENTLE QUARTET

A thousand one gentle name needs for a start;  
Just a unit of that I can count.  
The next neighbor claims but a twentieth part,  
And the next one has half the amount.

We are gentle folk all, by the spell of the whole,  
Be our wealth in a mint or a dime.  
Its charm is kind manners and calmness of soul,  
And those will most truly refine.

### 22. DROP-FIGURE MULTIPLICATION

A teacher who chanced to be inclined toward mathematical puzzles and who realized their value in sharpening the mind, had taken pains to show his class how, by a little practice, it is possible to see the relations of numbers at a glance. Finding his listeners much interested, he gave them a problem in multiplication, in which were given only a few figures in multiplicand and multiplier, and the product. After a little study, every member of the class was able to supply the missing figures. Here is the problem:

```

      * 4 * 0 * 8 *
        * 5 *
      * * * * * 6
      * * * * *
      * * * * * 4
    2 3 6 1 6 5 9 0 1 6
  
```

Can you solve it, also? ARTY Ess.

### 23. INITIAL CHANGE

The boat is so leaky, I'll just have to \*\*\*.  
While you must keep rowing, and never say \*\*\*.  
The storm-cloud is rising, the sky threatens \*\*\*;  
I almost could wish we were shut up in \*\*\*.  
Or down with Scotch Sandy, a-suppering could \*\*\*.  
Or out with the postman, delivering \*\*\*.  
Or carpenters, working with hammer and \*\*\*.  
This cup is too little; I'll try the tin \*\*\*.  
I'm sure, for the future, I'll travel by \*\*\*.  
For I am no witch, in a riddle to \*\*\*.  
Here Ponto comes running, and wagging his \*\*\*.  
And just as we've landed, away goes my \*\*\*;  
Indeed, I feel ready to sit down and \*\*\*.

M. C. S.

### 24. DIMINUTIVES

(Form the diminutive by adding the regular termination et or let.)

The diminutive of a domestic animal is something to kill him with; of a strong effort is a fowl; of a musical instrument is a flower; of a large building is a kind of grain; of part of a bird is a letter; of a kind of meat is a small village; of ability to do a thing well is a kettle; of a bird is a passage; of a funeral covering is a bed; of a boundary mark is a receptacle.

C. J. K.

### THE PRIZE UNTANGLING

The lists answering No. 14 have varied greatly, many claiming titles that cannot be found in the best editions of Tennyson, while others have counted duplicate names. Carefully comparing the best lists, it is decided that the prize shall go to Miss Alice Kimball, 16 Montague Street, Providence, R. I., who claims 68 names as sure, besides eight doubtful ones.

Of the published list of titles—those given by the author of the tangle—two or three have been challenged. The objection is made that "What Does Little Birdie Say?" and "Come Into the Garden, Maud," are simply first lines, but if these are thrown out the prize winner remains the same. "The Arrival of the Fleet" should have been—"The Arrival; The Fleet." "Love" and "Song" are among the titles not given by R. M. B., but these are clearly allowable.

Space forbids notice of other excellent answers to 14, but solutions of other tangles are acknowledged from: H. L. R. Melrose, Mass., 10; Mrs. N. W. Foster, Whiting, Vt., 11; Mrs. E. E. Cole, Boston, Mass., 10, 11, 13; Mrs. A. M. Dexter, Mattapoisett, Mass., 11; Mrs. Susan E. Pearson, Concord, N. H., 11; G. L. Colman, Newburyport, Mass., 16.

### ANSWERS

19. Wood, Mann, Churchill, Paine, Speke, Aken-side, Gladden, Harte, Young, Wellman, Armstrong, Smiles, Low, Gray, Cotton, Gay, Green, White, Black, Child, Farrar, Hardy, Field, Ford, Early, Bell, Hunt, Cook, Stowe, Suckling, Grevy, Hogg, Bacon, Ham, Grimm, Cross, Sterne, Holmes, Polk.  
20. Pins.

## Closet and Altar

### THE SINLESS ONE

Wherefore also God highly exalted Him  
and gave unto Him the Name that is above  
every Name.

Nothing is more wonderful about our Lord than his perfect naturalness, his absolute balance, his reality, reasonableness, artlessness, completeness. Nothing excessive, nothing wanting; nothing artificial, nothing unsymmetrical; no under-doing, no overdoing. The goodness of Christ was like the sunshine, the breeze, the dawn, like the sweet summer rain braided with the rainbow.—*William L. Watkinson*.

Honey in the mouth, music to the ear,  
a cordial to the heart.—*Bernard*.

I have oftentimes remarked with admiration that whatever subject I have been treating on, after having spent time sufficient to explain and illustrate the truths contained therein, I have been naturally and easily led to Christ as the substance of every subject.—*David Brainerd*.

There is not room enough in all created things for the soul of man—which, like a ship in a narrow river, hath not room to turn, and besides is ever and anon striking ground and foundering in the shallows. Jesus Christ is in every way adequate to the vast desires of the soul; in him it hath sea room enough, there it may spread all its sails with no fear of touching the bottom.—*John Flavel*.

If I Him but have,  
If He be but mine,  
If my heart, hence to the grave,  
Ne'er forgets His love divine—  
Know I nought of sadness,  
Feel I nought but worship, love and gladness.

Where I have but Him  
Is my Fatherland;  
And all gifts and graces come  
Heritage into my hand:  
Brothers long deplored  
I in His disciples find restored.

—*Friedrich von Hardenberg*.

The greatest miracle of Christ was his sinless life. This is the most stupendous, the most incredible of all his miracles.—*A. B. Davidson*.

Give us, O Lord, so large a view of Thy masterful and holy love that we may willingly renounce all evil deeds, desires and words, laying down life for Thee in daily patience and continual service. Thou, who hast called us friends and given Thy life in self-denial and obedience that the joy and use of friendship might be founded and endure, let us not carry our sin-tarnished lives out of communion with Thy holy life by selfish thought. Come for our deliverance, forgiving sin and sustaining effort with new revelation of the height and depth of Thine own love. Transform our vain desire for earthly good into an eager longing for Thy presence and the revelation of Thy veiled and glorious face, our vain endeavors into patient fellowship of service in Thy work on earth. And let Thy peace abound, like sunlight and sweet airs and cooling waters in our souls. Amen.

## Temperance Teaching in the Sunday School \*

By Rev. A. E. Dunning

### THE TEXT

How can the Sunday school teacher make his influence over his pupils most effective for temperance? What shall he do with this lesson, chosen oftener than any other, when the appointed Sunday comes round four times each year to teach temperance? It is a poem in the form of a sonnet. It is one of a collection of cameo pictures of characters in social life, most of them evil characters. They are drawn with a keen, dry humor, a sharpness of outline that fixes them in the mind. Noteworthy examples are: The Mischievous Maker, Prov. 6: 12-15, The Public Prostitute, 9: 13-18. The Deceiver, 24-26, The Man with the Evil Eye, 23: 6-8. Not all these are sonnets, as is the text before us, The Drunkard, 23: 29-35. The first strophe, verse 29, asks six questions about six symptoms of intoxication. The second strophe answers them, giving the cause—long tarrying at wine and experimenting with mixed wines (v. 30). The first anti-strophe, verse 31, is a warning against the dallying with wine, and the second, in six couplets (vs. 33-35) describes again symptoms of the disease of drunkenness.

### THE MODERN PROBLEM

As a word picture of a drunkard this passage is interesting, but it could serve only as a page illustration of a volume on intemperance. It is a changeless picture, ancient as well as modern, and every feature in it is recognized by every one who has been acquainted with drunkards. But the relation of alcoholic beverages to the life of today is constantly changing as new discoveries are made in physiology and psychology. I would advise the teacher, then, after he has shown this picture in the Bible, to lay aside the Bible and consider some practical questions of temperance in individual, social and political life. I would not teach young children, who cannot yet comprehend the larger aspects of the subject, in the same terms as adults. I would not try to cover the entire field in one lesson. I would not use as illustrations incidents, statistics, or statements which I had not verified or of whose truth I had the least suspicion, for there is plenty of literature on temperance which has no basis in fact. I will mention a single example, which was extensively used in the lesson helps on the temperance lesson of the last quarter. It was a story of ex-President Harrison declining wine urged on him at a dinner and making a speech describing the downward career of the members of his college class, all of whom except himself, according to the story, died drunkards. As a matter of fact, seven members of that class, which graduated at Miami University in 1852, lived or are still living long and useful lives as Christian ministers, among them Dr. David Swing of Chicago, Dr. S. T. Lowrie of Philadelphia and Prof. E. D. Warfield. Only one in the class is known to have been a drunkard. The story is a slander and ex-President Harrison never made any such speech.

### THE METHOD OF STUDY

I suggest that the teacher make a list of topics in a note-book, and place in connection with them such facts as he finds in his current reading, supplemented by deeper study if he is able, and that he make use of these as the temperance lesson regularly recurs. I mention some of these questions by way of illustration, and put with them one or more facts or sayings such as often come under the eye of a teacher looking for such things.

1. The place of intemperance in social advancement today.

Temperance reform is now seen to be one aspect of the comprehensive social movement

\* International Sunday School Lesson for March 25. Temperance Lesson. Text, Prov. 23: 29-35.

of the time, and to many careful observers the problem of economic progress appears to be in very large degree dependent upon the problem of drink. . . . Economists and labor agitators join with physiologists and moralists in calling new attention to the social significance of the drink habit, and the advocate of temperance instead of being, as in the past, in some degree isolated in his reform and distrusted as a fanatic, finds himself through the acceptance of the doctrine of correlation in the very center of the main stream of social reform.—Prof. Francis Peabody, in *Jesus Christ and the Social Question*.

2. Its relation to physical health. Testimony of physicians is abundant as to the effects of alcohol in causing disease. Several life insurance societies issue policies at lower terms to total abstainers, based on tables proving that they live longer than those who drink.

3. Its relation to industry. Railroad companies and other business enterprises which employ men in places of responsibility require them to abstain from the use of liquor, and many of these companies promptly discharge employees seen entering a saloon. Mr. Carnegie in a recent address to young men in Dundee, Scotland, said that drunkenness was the great rock ahead of the career of every young man. It was far more important to insure himself against it than against death.

4. Its relation to poverty. Read the last of the four volumes on The Liquor Problem, lately issued by the Committee of Fifty, where Mr. H. W. Farnum shows that the abuse of alcoholic drinks is responsible for twenty-five per cent. of the poverty in the United States.

5. Its relation to crime. The same authority demonstrates that liquor is the leading cause of thirty-one per cent., and a contributing cause to nearly fifty per cent., of the crime in this country. A comparison of the police records of St. Louis between fifteen Sundays of open saloons in 1903, and the corresponding Sundays last year after Governor Folk had closed the saloons on Sunday showed a decrease of thirteen per cent. of arrests for disturbing the peace, thirty-eight per cent. of arrests for drunkenness, and fifty per cent. of arrests for assault with intent to kill.

6. Its relation to education. The Bishop of London in a recent address at Oxford said to the students that the habit of drinking, which many of them looked on with so light a heart, meant deadly ruin in the days to come. He had at that time on his hands at least twenty university men who were helpless drunkards. Mr. Huxley when asked as to the value of

liquor as a stimulant to mental effort said, "I would just as soon take a dose of arsenic as I would of alcohol under such circumstances."

7. Its relation to morals and religion. Dr. Charles Parkhurst of New York in three sentences, sums up the indictment against saloons, which few friends of good morals would refuse to indorse. He says:

They are foul, beastly and swinish, the prolific hotbeds of vile politics, profane ribaldry and unspeakable sensuality. I am talking now of the saloon as we know it here in New York, licensed swilling places, a combination of Tammany caucus, whisky sewer, and bawdy-house. There is no use trying to improve them or to convert them; there is no convertible quality attaching to them, there is no decent ingredient in them that amelioration can fasten to.

Gather together the official utterances of the representative bodies of religious denominations, Protestant and Catholic. They pronounce the same verdict of condemnation on the liquor saloon and the drunkard. This study may be extended to include the relations of alcohol to the family, to the children, to politics, and to all other social conditions.

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## The Conversation Corner

### The Rest of the Children's Games

WITH the kind permission of the Despot Foreman, they must all go in this week, beginning where we left off, and going west, and south, and to the very ends of the earth. (By the way, didn't the D. F.'s picture look younger and pleasanter than you expected?)

Dear Mr. Martin: One of the games we play is *Cross Questions and Crooked Answers*. Two opposite rows, boys and girls, are formed. A girl is chosen to give the questions to the boys, and a boy to give the answers to the girls. Then the boy at the head of the row asks the girl opposite him his question, and she gives her answer. These are to be repeated three times without laughing. This is done all along the line. A laugh causes a forfeit.

Eldred, N. Y.

MINNIE S.

Dear Mr. Martin: A good indoor stunt for boys is to toe some mark or line on the floor, and with a piece of chalk in one hand to mark the spot reach forward as far as possible, resting the other hand on the floor, being careful not to move the feet or change first position of hand resting on the floor. To get back, you must push the body back without sliding, and come to a standing position behind the line. But indoor games are tame compared to being in the open air! Ruth is crazy about horses, but I like a boat best. Wasn't that a nice boat ride up the Saco River we had when we were on the beach? I know two boys who built a boat, and called it *Wemayder*.

Laurenceville, N. J.

PAUL P.

Dear Mr. Martin: Here are two games we play. One is *Pass the word*. We all sit in a ring, and one repeats rapidly to the one next him a sentence, perhaps a line of a poem. This as he understands it, is repeated to the next, and so on round the circle. The last one then gives the sentence as it came to him, and the first one as he understood it. The difference is sometimes very funny. [We call that *Gossip* down east—and gossip is always funny!—D. F.]

Another game is good for the memory. Place ten or twelve various objects on the table. Let the whole company look them over for one minute, then leave the room, and write the names of all the objects he can remember. It is surprising how seldom one can remember them all correctly.

Chicago, Ill.

DORIS H.

Dear Mr. Martin: I write about the game, *Bright Idea*. Suppose Ralph, John, Ruth, Esther, Jack and Jennie are playing. Ralph selects some object in sight, say a vine in the window. He says, "Ruth, I have a bright idea." Ruth says, "What is it like?" "It's like you." "Why?" "Because it's green." Ruth cannot guess it, and Ralph says to John, "I have a bright idea." "What is it like?" "It is like you." "Why?" "Because it is clinging." "Is it the vine?" Then it is John's turn, but if he had not guessed right, Ralph would have asked some one else.

Grinnell, Io.

EDITH T.

Dear Mr. Martin: We play *Spider Web* in Washington. Write each child's name on a slip of paper and tie it to a long piece of string. Start the strings at one place, say the chandelier or table leg. Carry each string in a separate direction about the rooms. At the end of each string is a present; a funny one will make more fun.

Seattle, Wn.

HELEN T.

Dear Mr. Martin: The indoor games in California are about the same, as ping-pong, checkers, etc. But the outdoor games are different, because we have no ice or snow. We have roller skating, and coasters instead of sleds.

San Francisco, Cal.

HARRY M.

Dear Mr. Martin: We have so much outdoors here in Southern California that we hardly ever play indoor games!

Corona, Cal.

HOLLAND B.

Dear Mr. Martin: These are some of the games we play here. *Cat and Mouse*. Form a ring and take hold of hands. Some one volunteers to be the mouse and chooses a player to be the cat, which tries to catch the mouse by breaking into the ring. The players try to keep the cat out, but if she breaks through the mouse is allowed to dart out and run, but can easily slip into the ring again, while the cat is hindered. If the cat succeeds, she becomes a mouse and chooses some one else to be the cat.

New York. Select leaders and choose sides. One side prepares something for the others to guess. Something suitable to be acted in pantomime, as picking cherries or gathering nuts, is chosen by each member of the line. Then they walk over to the other side, saying, "Here we come." "Where from?" "From New York." "What is your business?" "Making signs." "Let us see some of them." Then they begin picking cherries, or whatever they have arranged. If this is guessed, the New Yorkers instantly start for their base as hard as they can run, the guessers after them. If any are caught before they get home, they must go over to the other side. Then the other side leads the game, and so on till one side wins all the players.

Initials. The leader sits facing the players, and asks some one, "Where are you going?" The one asked mentions a place. "What are you going for?" The words of the answer must have the same initials as the place; if he is going to Florida, his business must be "fun," or "fishing," or "flowers"; if to Boston, "Buying baked beans and brown bread." [I believe that Western girl made up that game on purpose to get a grind on dear old Boston!—D. F.]

Appleton City, Mo.

LOUIE W.

Dear Mr. Martin: One game played here is the *Chewing game*. A piece of candy is tied in the center of a pretty long string, which is then given to two players, one at each end. The one that chews the string up to the candy first gets it. [The candy is all right—better than gum or tobacco, but I don't think I should choose the string part of it!—D. F.]

King's Mountain, N. C.

FRANCIS T.

Dear Mr. Martin: It is impossible to describe the grotesque amusements of Negroes. One will keep up a shuffling dance, while the rest pat time with their hands and sing nonsensical rhymes, interesting only as their weird singing makes them so. One popular game is, "Been to the buildin'?" The players form a circle around one in the center, marching about her and singing these questions which she answers:

"Been to the buildin'?" "Yes, marm."  
 "Git any bread?" "Yes, marm."  
 "Dat bread good?" "Yes, marm."  
 "Seed old Miss?" "Yes, marm."  
 "Gin you any cake?" "Yes, marm."  
 "Dat cake sweet?" "Yes, marm."  
 "Sweet as lasses?" "Yes, marm."  
 "Much too sweet?" "Yes, marm."  
 "Fetch me some?" "No, marm."

After saying "no, marm," the one in the center jumps out of the ring and snaps her fingers at a player on the opposite side who must run after the fugitive until she is caught.

Miami, Fla.

L. M. T. C.

### WHAT CHILDREN PLAY IN FOREIGN LANDS

Now for missionary children in this country. I think you will recognize their names: Laura B. as from Mt. Silinda in Gazaland; Ruth F. as the member who used to write us from Colorado, then from India; Louis D. as representing the veteran Dr. Davis of Kyoto; Paul C. from Kusale in the Micronesian Islands. We welcome them all to America!

Dear Mr. Martin: The African children don't play indoors. Their huts are very low and dark. They have no windows and are

filled with smoke from the fire in the middle of the floor. But I will tell you some of the games they do play. One is *Thunder and Lightning*. The players all sit on the ground, beating their knees. Some will suddenly jump up and run about quickly, and then sit down again. This is the lightning. All the time they sing a wailing song.

As the natives believe in witchcraft the children have a witch game. The players are seated in a circle, with their knees up. The leader stands in the middle with a stick, and calls out, "Are you ready?" If they answer, "Yes," he begins a song and marches around inside the circle. As he sings the last note of the song, he strikes one of the knees with the stick, and it is drawn back. He goes through this performance several times. The last one struck is a "witch." They are very fond of this game.

South Haven, Mich.

LAURA B.

Dear Mr. Martin: You ask me what the children of India play indoors. They have a great many games to play out of doors, but they do not have any to play indoors. It is all so bright and sunshiny that they never stay in the house when they can go out, especially as the houses there have no windows.

Springfield, Mass.

RUTH F.

Dear Mr. Martin: The Japanese have fewer strictly indoor games than many other countries. The two played the most are goban and chess. From the former we get our game of gobang, and the latter closely resembles our chess. Another game is played with round discs of cardboard. The player throws a disc down, and a second throws another, trying to turn the first card over; if successful, he gets both cards; if not, the game goes on till a disc is overturned, the lucky player then getting all the cards yet thrown. A game resembling marbles is played by the boys. Small glass objects, in the shape of men, animals, boats, shoes, etc., are used. The girls toss beanbags and brightly colored silk balls, keeping six or eight going at once. They also bounce rubber balls and play battle-dore and shuttlecock, this more often out of doors than in.

Newtonville, Mass.

LOUIS D.

Dear Mr. Martin: I want to be still counted a Cornerer. The great game which our boys played everywhere, in doors and out, also on board the *Morning Star* while touring through the islands, is called *Kari-ma-kai* (carry-ma ky). It is named from the shell with which it is played—a separate shell which closes the mouth of a shell crab, in the shape of half a sphere, and in size all the way from a small button to a quarter. Two persons sit on the floor, with three shells placed in a line in front of each. Then there are four other shells, usually larger than those on the floor, called "shooters," used to hit their opponent's shells and displace them. The first one doing so wins the game. The boys and girls spend many hours at a time playing this game.

Another game is the passing of ten large coconuts with the husks on, and another of ball, in which the boys stand in a circle and keep the ball in the air by kicking it. This game is as aimless as the race of turtles in Alice in Wonderland, and is only used to pass away time. They also play jack-straws—with stones. There is a heap of small stones from which each person in turn takes as many as he can without moving any other than the one he puts his hands on. Any thus moved he must put back, and the next one has his turn. The one getting the most stones wins. The game is called *Steal*.

Oberlin, O.

PAUL C.

The committee of award thinks Louie W.'s letter from Missouri, on the whole, in penmanship and composition, to be the best, and so the prize book is sent her. And now for the prize letters on *Winter Birds*—are they ready? "Vernal equinox," you know! See Corner Feb. 17.

Mrs. Martin

## The Literature of the Day

### A New Interpretation of Christianity

The title of this book,\* its price in proportion to its size, its style, which abounds in hyphenated and Latinized words, and the announcement of its publishers combine to impress the literary and the religious world that its advent is epochal. Its author is professor of the philosophy of religion in the University of Chicago and the University Press in its announcement of the "long-looked-for work," explains that "one wonders whether America has hitherto produced a thinker on religious problems of this caliber." A high, though unnamed authority is quoted as predicting that this would prove "the most important religious book of the generation."

After an introductory chapter and a historical survey of the development of the idea of the perfectibility of Christianity, Professor Foster discusses first the rise, development and disintegration of Christianity as authority-religion, then attempts to disclose the essence of the Christian religion by showing how it is to be discovered and then by discovering it in the sources of the life of Jesus, that is, the Gospels, and in Jesus himself.

The author thrusts aside confidently the assumption that the New Testament was in any sense peculiarly inspired of God, as untenable by intelligent minds instructed in scientific truth. He does not regard belief in the incarnation, death and resurrection of Jesus as the Christ as essential to Christian faith, though he admits that the idea or rather the drama expressed in the Apostles' Creed "has probably been the most potent factor in the history of religion." His contention is that the values in the "messianic mythology" which must be the essence of the new view of the world that he expects will be established—divine grace and love and judgment—are not an importation from heaven through messianic mediation into our world, but are "indigenous to the soil and substance of reality itself."

It is evident that Professor Foster has not undertaken his task lightly or hastily. He has studied past and current literature on the subject in his own and other languages, especially the works of German scholars, which he has largely and confessedly appropriated. He manifests a reverent and worthy purpose. He states fearlessly and sometimes bluntly what is in the minds of many thinkers concerning religion, formulates their problems and encourages our hope that he will solve them. After elaborate attempts to demonstrate that the solution is not to be found in the prophecies and ethical teachings of men who have been supposed to be inspired, nor in the teachings of Jesus, most of which he regards as incorrectly reported, nor in the doctrines maintained by the Christian Church, which in the main he believes have been mistaken, he finds the solution in Jesus himself.

Who was Jesus? Professor Foster essays to answer this question by getting

back of the opinions which the writers of the New Testament had of Jesus—opinions which he believes were formed according to the limitations and prejudices of their time, and colored their records of Jesus' sayings and doings—and to form his own opinion of Jesus. To do this one must know the history, views and environment of the primitive Christian community which these writers reflected. This is an exceedingly difficult task. The outcome must be taken at its worth. Nothing is gained by abuse of the author for attempting it.

We do not think Professor Foster can be said to have succeeded in his task. To our mind the most valuable portions of this book are the summaries of Wernle's *Sources of the Life of Jesus* and Bousset's *What We Know of Jesus*. Professor Foster's conclusions in the last chapter are painfully disappointing. He seems to be caught in the meshes of a method which he regards as scientific and therefore compelling. He takes his stand on the position that "as regards all tradition there is only probability, possibility, and no knowledge at all." It seems to us that he places undue confidence in his reasoning as to the future of religion, which is based on such possibilities. He appears also to be over confident in his judgment of what is and what ought to be the knowledge of Christian men generally. When he states what he supposes to be fact concerning other men's processes of thought, he measures them by himself as though his mind were the normal standard of measurement. For example, he asserts that "an intelligent man who now affirms his faith in the miracle stories as actual facts can hardly know what intellectual honesty means."

If Professor Foster were to express in simple language his theory of interpretation of the New Testament, it seems to us that it would be something like this—Jesus must have lived as I think he ought to have lived and taught what I believe is the true philosophy. Therefore whatever in the Gospels is inconsistent with the theory I hold of his life and teaching must have been later additions or misinterpretations of what he actually did and taught.

The result is a sorry picture even when compared with what such rationalists as Baur and Renan have drawn of Jesus. While Professor Foster has great respect for the character and intention of him whom the Christian Church for nineteen centuries has confessed as Lord and Master, he has very limited confidence in his teaching even when it is correctly known. "Human relationships to the world have necessarily turned out to be entirely different from what Jesus expected." Nor has Professor Foster a different estimate of what Jesus did. "We can be like his character only by being unlike his conduct." "Imitation of Jesus ends in unvariousness." "To know Jesus is not to know his words, but the fountain of his disposition from which his words well up." Perhaps Professor Foster would say, and not unjustly, that these quotations do not adequately represent him. We are constrained to believe that he

does not adequately represent his own convictions. His thought is often labored, his expression of it involved and not wholly free from conscious effort to be profound rather than to be understood. We look for further results of his study which will modify his present conclusions and command wider acceptance.

[The Finality of the Christian Religion, by George Burman Foster. pp. 518. University of Chicago Press. \$4.00 net.]

### An English Political Free-Lance

One rises from reading this judicial estimate of a father by a son with increased respect for each. Lord Randolph Churchill was a "sport"; he gambled and smoke and drank, and he paid the penalty with a sad, premature death. Moreover, he bolted the ranks of the Conservative party to a degree sufficient to impair his whole political future, without having the wisdom to do as his son under similar circumstances has done and go over to the enemy for conscience' sake and become a Liberal. But withal he was a charming gentleman, a gallant fighter, a far-visioned statesman, and able to see much clearer into the twentieth century than many of his Tory and Liberal contemporaries in public life. Lord Salisbury and Mr. Balfour do not gain in reputation for candor—in the one case—or in insight—in the other—as one reads the narrative and the documents of this book; and Mr. Chamberlain's peculiar political somersaults seem all the more inexplicable.

There was a strain of genuine democracy in Lord Randolph Churchill, with all his hereditary class feeling, a sense of fair-play and human sympathy, a recognition of the good qualities of the Irish when his countrymen, as a rule, denied them any virtues, and an adherence to rectitude and personal convictions on large policies of State, cost him what it might politically and personally to adhere to them.

Coming so soon after Mr. Morley's Gladstone, this biography invites comparison with it, and must be said to be inferior both in theme and handling; but it reveals the biographer as a man of parts, with a wisdom on affairs of State remarkable in one so young, and a candor in dealing with parental shortcomings which is rare, but not unfilial.

[Lord Randolph Churchill, by Winston Spencer Churchill. 2 vols. Macmillan Co. \$9.00 net.]

### FICTION

*Fishers of Men*, by R. R. Crockett. pp. 416. D. Appleton & Co. \$1.50.

Those who like Mr. Crockett best in the Scotland of today will enjoy this tale of mission work and the adventure of burglars. No one tells a story with more evident enjoyment. The girls are delightful, the boy hero is well imagined, there is plenty of fun and the fantastic elements are less outstanding than usual. The human nature makes up for a too exuberant and self-conscious art.

*Napoleon's Love Story*, by Wacław Gasiorowski. pp. 455. E. P. Dutton & Co. \$1.50.

A striking picture of Napoleon's residence in Poland in 1806. The story of the unfortunate Countess Walewska is told so as to make her relations with the emperor a reluctant self-sacrifice in the interests of her nation, under counsel of its chiefs. Her character is elaborated with loving skill, and Napoleon's camp



and court are vividly pictured by one who has made a special and admiring study of his career.

Double Trouble, by Herbert Quick. pp. 319. Bobbs-Merrill Co., Indianapolis.

When a young American banker in love with scholarship and art drops suddenly into a secondary consciousness, what sort of double personality is he likely to exhibit? In this story the five lost years of the banker-scholar's life are devoted to bold money-making, ease of converse with all sorts of people and an extreme facility in flirtation. Out of these elements of contrasted personality, joined with the power of a fascinating mesmerizer who can at will transfer him from one state of consciousness to the other, and a charming graduate of Smith to whom he is engaged as the bold lover and whom he visits as the shy one, grow abundant opportunities for contrast and amusement. The author's handling of his difficult thesis is clever and easy.

The Long Arm, by Samuel M. Gardenhire. pp. 345. Harper & Bros. \$1.50.

A series of detective stories centering around one detective who is unusually keen, while his keenness is emphasized by the unusual dullness of apprehension of the narrator who accompanied him in his adventures. Those who enjoy the discovery of crimes and criminals which relieves innocent persons from suspicion will have their attention satisfactorily held by these stories.

#### MISCELLANEOUS

The Book of Photography, edited by Paul N. Hasluck. pp. 784. Cassell & Co., Ltd. \$3.00.

A complete technical handbook of photographic processes, fully illustrated. The point of view is English, but this will only occasionally puzzle the American student or workman. An admirable reference-book for brothers of the craft.

Right and Wrong Thinking and Their Results, by Aaron Martin Crane. pp. 361. Lothrop, Lee & Shepard Co. \$1.50.

The author is not a Christian Scientist but he is a believer in the power of mind to control physical phenomena in the body. All thinking is divided into two distinct classes, harmonious and discordant; one results in health, the other disease. Although recognizing the sphere of hypnotism, all extravagancies are avoided. The book is a plea for the kind of mental discipline that builds up character. The argument finally reaches the claim of the possibility of perfection through mind action, and utterly ignores the interaction of sensation and environment. It will be read with interest by amateur psychologists.

The Hand, by Lewis Dayton Burdick. pp. 238. Irving Co., Oxford, N. Y. \$1.50.

An interesting collection of facts, legends and beliefs about the hand.

Poultry Farming, by "Home Counties." pp. 186. E. P. Dutton & Co. \$1.50 net.

A practical English book devoted to antagonizing the too prevalent delusion that poultry farming can by itself be made to pay. The conditions of the problem are not very different in England and the conclusions of the book are equally applicable to America. The author insists and gives facts to prove both that the improvement of breeds often tends to degeneration and that the only poultry yards that pay are those which form a small factor in a larger scheme of farm management. People with the poultry fever will do well to study the book.

Native Ministry of New Hampshire, by Rev. N. F. Carter. pp. 1,017. Rumford Printing Co., Concord, N. H.

The author, a Congregational minister, has collected the life history and statistics of more than 2,500 ministers born in New Hampshire, about one-third of them Congregationalists and the remainder divided among eighteen denominations. There are 218 towns which have contributed one or more ministers to the list, the largest number being credited to Plymouth, 66; Hanover has 49, Concord 47 and several other towns over 30. The indexing is thorough and excellent. Mr. Carter says his work is the harvesting of more than thirty years, and his service is a valuable one to the ministry, the churches and the state.

The Divine Comedy of Dante. Four Lectures by Walter L. Sheldon. Paper. pp. 126. S. Burns Weston, Philadelphia. 50 cents.

## Our Readers' Forum

### Not a Ministerial Bureau

Will you kindly permit me to say to your readers that I find myself unable to undertake the work of a ministerial bureau. I would be very glad to assist all my brethren who are seeking to make changes in the pastorate, but I must beg them to remember that I have a large church on my hands whose work must not be neglected, and that the public service and the necessary correspondence connected with the moderatorship entail upon me a pretty heavy burden. Even to reply to all the letters requesting my interest in securing new places is a considerable labor.

I know that my brethren will understand this when their attention is called to it, and that they will gladly relieve me of this burden.

WASHINGTON GLADDEN.

### Dr. Dawson's Plans

The account in the issue of Feb. 24 of the invitation which has reached me from Australia is perfectly correct, but there is very little probability that I can accept that invitation for March, 1907. I expect to settle with my family at Taunton, Mass., in June next. This alone, together with the increasing claims of my work in the States, constitutes a reason why it is expedient to postpone my Australian visit for a year beyond March, 1907.

Atlanta, Ga., March 7. W. J. DAWSON.

### Looms of Lowell

They are running full time—some also for half the night—in this bull market for cotton and woolen goods. Our churches also, like looms for the kingdom of heaven, are increasing speed, after a very dull period. Two of the three pastorateless churches have found their men, Highland happily securing Rev. A. F. Dannels, late of Fitchburg, First greeting gladly Rev. Benjamin A. Willmott of Townsend; but High Street is still fishing. A good deacon says, "The apostles were made saints by their commission to be fishers of men, but it works the opposite way with me." However, the Master who bade the discouraged Peter to push out into the deep may still be cheerfully obeyed.

The rapid changes of pulpit in a city of the sober Bay State has been impressively shown with the pastor of the Eliot Church; in only five years he has seen all but one of fifteen Congregational pastorates vacated and filled—some of them twice in that short term—so that he has become already a patriarch to stand beside the venerable pastor emeritus, Dr. Greene. The one exception is the First Trinitarian Church, where Rev. George F. Kenngott's growing work of fourteen years has required the assistant pastor, Rev. Sarah A. Dixon.

The recent American Board mass meeting for all churches of the vicinity held with Kirk Street Church was a benediction more precious than the \$800 subscribed. We shall not soon forget the surging song, Onward, Christian Soldiers, from the lusty lungs of laymen two hundred strong that made the banquet tables ring. Indeed, the missionary spirit of the whole region is improving. How much may be accomplished by pastors and their capable wives has been illustrated by the church in North Chelmsford, where the Woman's Foreign Missionary Society gathered one hundred persons to hear their own pastor, Rev. D. A. Hudson, lecture on Livingstone. Think of it, a hundred women at a regular missionary meeting with only home talent, in a church whose total membership is about ninety! Another church whose pastor and wife are imbued with missionary might is that of Tewksbury, which three years ago neglected all but one society, but which Rev. W. J. Minchin now reports faithful to all seven, and with increased home expenses.

As touching the nerve of missions, a recent visit of Rev. W. B. D. Gray to a Lowell church has demonstrated it to be what Dr. Parkhurst calls the nerve of religious sensation. In Superintendent Gray's effective appeal for the missionary work of the Congregational Sunday School and Publishing Society scarcely one incident was related to show how missionaries have changed homes from squalor to comfort, or men from ignorance to culture; neither were gifts to the needy poor nor service to the suffering sick recounted—though all these were doubtless in his quiver; but he told instances of hunger for the gospel, pictured

the eager hearts of mothers in real life pleading for him to baptize their babes, recounted the simple tragedy of a cowboy's conversion who felt that he must "ride the range for Jesus Christ" before he crossed over the "great divide" of death. His words brought tears to the eyes of men who had not confessed Christ, nor brought children for baptism, nor ever asked for the gospel; and that appeal to their religious sentiment elicited five times the usual offering for that missionary society. The old Haystack ambition to save souls is doubtless still the true spring of missionary zeal. E. V. B.

## From Ohio's Queen City

### INFLUENCE OF THE DAYTON MEETING

The tri-church council is bearing immediate fruit. The pastors of the United Brethren and Congregational churches of the city and vicinity have already organized a union monthly ministers' meeting. The spirit of their first meeting reproduced the delightful and affectionate unity of the Dayton Council. An address by the Walnut Hills Congregational pastor was followed by brief addresses from nearly all the twenty or more present. The desire for organic union is unanimous. Drs. Macklin and McKee came from Dayton expressly to show interest in this local movement. The men of the two denominations will evidently be congenial. The Methodist Protestants are represented by only one small church in the city. Its pastor, conducting evangelistic work in the northern part of the state, is in hearty accord with the spirit of union.

### STUDENT VOLUNTEER RECEPTION

Five hours between trains gave the various delegations of Student Volunteers to the Nashville convention time to dine on Walnut Hills and visit Lane Seminary. The faculty anticipated this stopover by inviting the representatives of many colleges and seminaries to a reception at the seminary chapel. Hartford Seminary had thirty representatives. Addresses by President McKibben, local pastors, and a member of each delegation prepared the volunteers for a delightful hour of acquaintance and good fellowship. Refreshments were served by the wives and daughters of the faculty. The pleasure of this experience "was enough," as the happy students expressed it, "to pay for the entire trip." Local visitors and friends were inspired by the enthusiasm of these consecrated young men.

### THE CONGREGATIONAL UNION

The union is availing itself of the service of some of our strongest denominational leaders within reach at the quarterly meetings. Dr. D. F. Bradley of Pilgrim Church, Cleveland, gave a scholarly address on The Puritan in December, and Pres. J. H. George of Chicago Seminary presented an inspiring ideal to pastors and churches at the March meeting at Walnut Hills. His theme was, The Kind of Minister the Churches Need. Representatives of the United Brethren were present by invitation.

### CHURCHES AND MINISTERS

The pastor at Walnut Hills began, in March, his seventh year of service. The six years completed have witnessed steady gains. Accessions numbered 160, of whom forty-three came last year. Riverside and North Fairmont are pastorateless. Lawrence Street (Welsb), after two years of candidating, rejoices in a minister, Mr. Evans, fresh from Wales.

### CITY GOVERNMENT

The new Democratic mayor is strictly enforcing the law against gambling. This action is manifestly sincere. The prolonged critical illness of the governor prevents the Sunday closing of saloons and places of amusement, which the mayor is reluctant or not disposed to undertake single handed. The investigating committee appointed by the state is finding evidence of extensive graft in every department of the city government thus far inspected. Several prominent banks are implicated in the crookedness and certain prominent officials are out of town or in hiding. D. M. P.

## A Visiting Week

Rev. Thomas M. Hodgdon of West Hartford, Ct., has recently carried out this excellent scheme to promote the sociability of his people. The parish was divided and all living in one division agreed a certain day to remain at home while the families of the second division made calls upon them. The next day the arrangement was reversed, and for the remainder of the week the families will visit as they please. The five regular meetings of the week were omitted to carry out the plan, and the 250 families in the parish vote the experiment a great success. J. S. I.

## In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

### Dedication at Rogers Park

The church was organized by the City Missionary Society in 1889. It had then 87 members. It now has over 400 and a Sunday school of more than 500. The Missionary Society appropriated \$1,100 toward the first edifice and its furniture, and aid was also received from the Church Building Society. The present pastor, Rev. W. H. Pound, has been indefatigable in his efforts to add to its efficiency. The building is 85 feet square, with a dome, and cost a little over \$56,000. The money needed for last bills, about \$12,000, was raised Sunday. The dedicatory sermon was preached by Dr. C. A. Vincent of Galesburg. Dr. Gun-saulus preached in the evening. The audience room will seat about 800 and the Sunday school room more than 500. Acoustic properties are perfect. People and pastor are rejoicing, as well they may, in this superb house of worship. The church is in a position to do its part in the evangelization of the city and the world, and will hereafter be reckoned among the strong churches of the country.

### Additions at Elgin

Sunday was a great day for the Elgin church. In the absence of Dr. C. L. Morgan, the pastor, recruiting at Clifton Springs, Dr. W. F. McMillen has been looking after the field. Forty-five persons came into the church Sunday, thirty-six of them on confession. There has been a deep interest among men, and there promises to be another large accession at the next communion. The ingathering is not so much the result of revival meetings held earlier in the year, as of personal work on the part of Sunday school teachers and church members with Dr. McMillen to lead them. Reports from Dr. Morgan are encouraging and it is hoped that ere long he will be able to take up his work. Meanwhile Dr. McMillen has kept all the activities of the church in operation, and will, it is anticipated, render further assistance as needed.

### Debate Over Professor Foster's Book

The Baptist ministers at their meeting Monday morning put themselves on record, 48 to 22, as discountenancing the views set forth by Professor Foster in his book. But this resolution, the mildest of several proposed, was not passed without a protest signed by seventeen members of the association. The minority deprecated the resolution of the majority as an invasion of their rights and as contrary to Baptist precedents. The resolution and preamble are as follows:

Whereas, A member of this conference has issued from the University of Chicago Press, a book entitled *The Finality of the Christian Religion*, therefore be it

Resolved, That we as a conference declare it to be our resolute conviction that the views set forth in this book are contrary to Scripture, and that its teaching and tendency are subversive of the vital and essential truths of the Christian faith. . . .

When the vote of the conference was announced, Rev. M. P. Boynton of the Lexington Avenue Baptist Church, asked that his name be stricken from the roll of the conference. There was quite a general feeling that it is not right to attack the author of a book even if the views expressed in it be condemned. Dr. Foster has expressed himself only so far as to say that he thinks the dualistic views of the Middle Ages and the scientific materialistic views of the present time must be united, that one must go back of materialism to find the true explanation of the universe.

The Methodist ministers voted to invite Dr. Torrey and Mr. Alexander to conduct revival services here in the autumn. The Congregationalists were asked to unite in the invitation, but delayed their answer to consider the subject more carefully.

### High License Triumphant

Monday evening the council by a vote of 40 to 28 raised the license for saloons from \$500 to \$1,000. The new law will go into effect April 1, and will add, it is thought, from \$2,000,000 to \$3,000,000 a year to the revenues of the city. Every possible effort had been put forth to persuade doubtful members of the council to vote for the increased license, so that finally several voted for the ordinance, not so much because they desired it as because they were convinced that their constituents desired it. The mayor immediately expressed his pleasure at the action of the council, and has made the ordinance effective by affixing his signature to it. The vote is regarded as a great moral victory. No one anticipates any remarkable change in the moral conditions of the city because it will have 1,000 more policemen, but it makes plain the fact that when the moral forces of the city unite on any single object they can secure their wish.

### Trouble in Zion

Chicago was somewhat startled at reading recently that Dr. Dowie had put a mortgage of \$20,000 on his house, and that the financial pressure on his enterprise is severe. Sunday, General Overseer Voliva increased the excitement among Dr. Dowie's friends by asking for \$250,000 for pressing necessities. He expressed himself as willing to live on twenty-five cents a week, and urged every one to reduce expenses to the lowest point possible and give everything else toward the paying of debts and increasing the capital of their industries. Good security is promised and undoubtedly the money will be secured. Yet one cannot help asking if appeals of this sort are likely to recur? They have already been made several times, and the absence of Dowie himself, and the burdens which are falling on others, compels the question, Is the end near at hand?

### A Sad Case

Tuesday morning Mrs. Ella V. Turner, a Dowieite and the wife of a Dowieite, died from what even charity requires one to declare a lack of medical attendance. Deacon Keller of Zion City was present and united his prayers with those of the husband and the sick woman. But these and the laying on of hands were of no avail. Remonstrance did no good. The services of a physician, who came in late, were declined, so firm was the faith of Mr. Turner and Deacon Keller in the principles of their religion. The time may come when competent authority will furnish a physician, where in similar cases, life might be saved by the use of proper remedies.

### The Harper Memorial

Circulars have not yet been issued, but gifts are coming in. Mr. Grey of Evanston, one of the original founders of the university, has given \$5,000 and Mr. Martin Ryerson has cabled from Europe a gift of \$25,000. Small sums will be asked for, as well as those which run up into the thousands. Prompt answers to the appeal are anticipated. As the memorial will cost more than a million dollars, something is expected from every friend of the university. Dr. Robert Harper, brother of the late president, has been appointed his successor in the Semitic chair. He is well fitted for the place. Mrs. Harper will have a home on Professors Row, but till her own house is built, will occupy the president's house.

### Prosperity of a Down-Town Church

Since Dr. Shaw came from New York City to Chicago, less than two years ago, the Second Presbyterian Church, which is far down town, has received 224 members, employed two assistant pastors, a director of the Sunday school, a deaconess and several other helpers. It has raised the good sum of \$80,000, of which over \$60,000 have gone to benevolence. All the equipments of the church are of the first

order. The preaching is manly, earnest, helpful, eloquent. The results show what organization and persistent effort can accomplish in a district which is no longer a "resident district," but in which there are a great many people who need what the Church can give them. Other churches are boldly facing the problems which changed conditions present, and with gratifying success. Union Park, the First Church, New England and Plymouth are doing admirable work in spite of the fact that former supporters have gone into the suburbs, or have died; and although it is not easy, as it once was, to meet expenses, it is true that somehow expenses are met and that additions to these churches on confession of faith as well as by letter are large and constant. Not all churches, like the Second Presbyterian, have a legacy of \$200,000, left by the late John Crerar, to fall back upon, but all of them have a constituency sufficiently strong to enable them to do whatever needs to be done.

Chicago, March 10.

FRANKLIN.

## The Lawrence Ministry of Rev. F. H. Page

After ten years of devoted ministry, Rev. Frederick Harlan Page resigns the pastorate of Trinity Congregational Church, Lawrence, Mass. During these years, despite unusual losses by death and removal, the church has sustained his ministry with



REV. FREDERICK H. PAGE

appreciation of the high ideals by which it has been animated, and after a vote of dissuasion, has yielded to its pastor's wish for rest and change. The letter of resignation dealt in a spirit of admirable candor with certain discouragements of the situation and has increased respect for the retiring pastor's manly character.

Coming to Lawrence after three years of study at Andover which marked the transition from an honorable and more lucrative career in journalism, Mr. Page brought hither from a brief associate pastorate in Union Church, Boston, rare knowledge of affairs, a trained faculty of administration, wit and wisdom, and above all, the assured conviction of a divine call to the Christian ministry. His varied services in the city of whose best interests he has been the outspoken champion, whether in public expostulation or private life, have won the respect of all sorts and conditions of men.

In the larger Lawrence it is doubtful if there is a pastor whose unaffected sympathy and fine gifts in time of sorrow have been more in request or who could be more sincerely missed as a yoke-fellow. From a faithful delivery of the Spirit's message to his own mind and heart neither personal ambition nor commercial constraint has led him aside. Not the church's income but her outgo has most concerned him, inspiring an able, single-minded preaching of the gospel. Too much a man of affairs to be a theologian, he has prized the rare gifts with which God endowed him "rather than he might prophesy," adorning his office most of all with the supreme grace of a shepherding love that has endeared him to all.

In the directory of two of our denominational societies (the Sunday School and Publishing and the Education) we shall no doubt continue to profit by the service of "a man full of the Spirit and of wisdom." Mr. Page will serve Trinity Church until July 1, unless by mutual consent the pastorate is terminated earlier.

C. H. O.



## Wisconsin

State Consulting Editors: Rev. Joseph H. Chandler, Fond du Lac; Dr. Samuel T. Kidder, Ripon; Rev. Lewis H. Keller, Milwaukee

### Evangelism and Unification

The two questions now exciting keenest interest in our churches are evangelism and unification. Viewed superficially these movements appear to have little in common. To some evangelism seems a spiritual impulse; unification a turning away from spiritual power to a reliance upon humanly devised machinery. But the new evangelism makes headway through the human instrumentality of zealous committees and an increase of the fellowship of mutual aid among pastors. Unification means simply the same kind of zeal and mutual helpfulness made a permanent characteristic of convention life.

Life creates organism and a new breath of life in our churches has created organic means both for co-operation in immediate evangelism and in a more sustained union effort to win men to Christ. These two movements are fundamentally one and are "by the same spirit."

#### BROTHERLY OVERSIGHT

A considerable number of our churches need some good strong advice from those who have a right to give it more than they need anything else. Our present theory and practice provide for advice, but do not make it timely. At the formal installing and dismissing council it is always too late to do any considerable good. We see clearly the imperative need of an advice which will reduce the number of good men unfortunately placed and shorten the agony of delay in making changes under such conditions; and we are trying to provide for it through our committees of oversight.

#### A LESSON FROM THE Y. M. C. A.

The benefit of an oversight without authority is well illustrated in the influence of the state and national officers of the Young Men's Christian Associations. Some time ago the leading citizens of *Fond du Lac* got together to raise money for a Y. M. C. A. building, accomplished almost nothing and abandoned the project. The state officers came to the city to help a forlorn cause revive the enterprise, and got a small number to agree to support a secretary for a few months. Then a national officer came on and initiated a canvass for \$50,000. Through the help of his leadership and the continued advice and encouragement of the state officers, \$50,000 was secured in a month. The seemingly impossible was accomplished and the whole city rejoiced.

Recently Superintendent Carter saved the church at *Shell Lake* from financial disaster by the inspiration of leadership, and this financial revival has given a promising church a new lease of life.

#### BETTER BUSINESS METHODS

A remarkable financial revival, also, has been accomplished under the leadership of Rev. F. T. Rouse at *Appleton* in his own church. Annual deficiencies of from \$700 to \$800 have been the rule for several years. By a strong, united effort, 1905 was closed without a deficit and the pledges for 1906, some \$1,700 more than the average, seem to assure a surplus at the next annual meeting. Such things are so rare that it is worth while to note that a financial revival led by Rev. J. B. Thompson in the church at *Watertown*, in January, 1905, resulted in a surplus of \$300 last December. Whether in the local church or in the case of all the churches, good business management has much to do with spiritual prosperity.

#### A FORWARD MOVEMENT IN MADISON

Beloit College has the largest entering class in its history, the enrollment at Ripon is rapidly increasing, our academies at Ashland, Endeavor and Rochester are making steady advance; but still there are more Congregationally allied students attending the university, it is said, than in all these institutions combined. To care for this body of young people, the First Church in Madison has voted to employ a student pastor, expecting that other churches of the state will assist in his maintenance. This is a forward movement in which many are interested. The influence of Dr. E. G. Updyke's preaching upon the student body is very great. If this can be supplemented by pastoral care, we may feel that our university students are being trained in ways which will make for robust character and Christian leadership.

#### A UNION VENTURE

The strong church at *Sparta*, after several months of looking for a pastor, finally called for two years Rev. J. Walker Pugh, the local Baptist pastor, and the two churches entered into an agreement by which he becomes pastor of the united congregations. It is possible that this temporary union will become permanent.

Recent accessions to our fellowship from other denominations are offset by the transfer of Rev. John H. Stemen, recently of *Viroqua* to the Presbyterian church of Stevens Point. Devoted and efficient in his parish, he was peculiarly helpful in constructive work for the communion of the churches and in the present crisis Congregationalism can ill afford to lose this type of minister. J. H. C.

### Milwaukee

The "Greater Milwaukee" is to be more than an aspiration. Several new railroads are seeking entrance to the city, new electric lines are bringing people and business, all building records are being broken and the business men of the city have organized to guide this progressive movement.

#### THE CHURCHES KEEP PACE

With this inspiring growth the churches are keeping pace. The evangelistic campaign carried on last year by the local pastors improved the spiritual tone of the churches, increased the accessions to membership and left behind no depressing reaction. There is a quickened life in the churches of the several denominations and in this blessing the churches of the Congregational way fully share.

*Plymouth* has closed one of its best years with increasing membership, growing numbers and activity in its Endeavor Society; a progressive Sunday school and church, and finances and benevolences well sustained. Rev. Judson Tittsworth is in the twenty-fourth year of his pastorate and to relieve him for the wider ministry in the state and city to which he is increasingly called, he has been given a secretary and assistant, Mr. W. S. Liston.

*Grand Avenue* and its pastor, Rev. C. H. Beale, had the joy of welcoming forty-nine new members at the January communion. All departments of the church have been thoroughly organized. Three hundred members attended the annual meeting. The Men's Club has charge of one Sunday evening service each month and interest in the second service is growing. A Young Men's Club of fifty members responds to the pastor's call for service.

All rejoice in the great work being done by *Hanover Street*. This church, with a discouraging down-town problem, is responding nobly to the evangelistic methods of its pastor, Rev. Henry Stauffer. There are large additions to the membership of the church, morning congregations are growing and financial conditions are decidedly improved. An outstanding feature in its activities is the personal work of the pastor and members.

To meet the needs of its rapidly growing Sunday school *Pilgrim* has reconstructed its house of worship. The school is successful in attracting and holding boys and its official and teaching force is composed mainly of young men. A large boys' club organizes the lads for athletics and good fellowship, and mass meetings for boys are occasionally held an hour before the Sunday evening service. Church membership has more than doubled during the present pastorate. Hereafter, candidates for church membership are to be received on their written assent to printed statements containing the substance of the church covenant, rather than by personal conference with the pastoral committee.

*North Side* finds its new pastor, Rev. W. A. Gerrie, admirably adapted to this promising field and prospects of growing influence and numbers were never better. Our *Swedish* and *Bohemian* churches hold steadily on their way and are doing valuable work.

#### DENOMINATIONAL EXPANSION

The February meeting of the Milwaukee Congregational Club was devoted to the interests of Congregationalism in this city and addresses were made by Rev. Judson Tittsworth, Dr. C. H. Beale and Mr. J. O. Myers. Our Congregational Union has requested the churches it represents to include in their budgets an annual contribution to the union for planting new churches.

#### THE CHURCH AND LABOR

The recent meeting of our District Convention gave an evening to the labor question and addresses were heard from representatives of the church and the labor unions. Those from the unions said frankly that the church is capitalistic in its constituency and individualistic in its philosophy and so not deserving their attendance or support. The same attitude was shown recently when the central labor bodies of the city refused to grant the request of the Union Ministerial Association, that they co-operate with the association in the exchange of fraternal delegates. This plan of co-operation is now operative in over fifty large American cities, Milwaukee being one of the very few to reject the proposition. Opposition came from the Socialists who are specially strong in Milwaukee and have fair prospects of electing one of their number for mayor in the spring. L. H. K.

### Some Specialties in Church Work

In *Fond du Lac*, which has received forty accessions during 1905, the men of the congregation—fifty or so—have arranged to take tea together, quarterly, in the church parlors. At the second meeting of the sort, Forefather's Day was celebrated, the "Priscillas" serving the banquet, various toasts and an original poem following.

*Hope Church, Superior*, under its "lawyer-preacher," Rev. F. C. Weed, is rising into new cheer. The pastor keeps a reading and pleasure-room open in the church two nights each week equipped with games and literature. New books encourage the reorganized choir and the pastor is looking for a second-hand job press to aid his efforts.

*Kenosha* has a thoroughly graded Bible school with a regular substitute for each teacher. The first boys' brigade service recently brought the young soldiers into evidence marching in full uniform to a deeply impressive service. The thirty-five boys maintain a glee club of twenty-three voices. They are taking lessons in useful citizenship by exploiting a city government of their own, with mayor, aldermen and other officials. A guild for girls is on the way. The pastor, Rev. E. T. Farrill, holds a monthly cabinet meeting of all department officers and Sunday school teachers, to discuss ways, means and problems. Refreshments are served at these gatherings.

*Kenosha* on Lake Michigan has had a phenomenal renaissance and growth under Rev. S. P. Luce. Twenty-five adults were received to membership during 1905, and a two weeks' evangelistic campaign, lately held with the aid of Rev. G. E. Farnam of Oshkosh Plymouth Church, has greatly quickened both church and town. Over thirty have pledged themselves to a new life.

*Pilgrim Church, Milwaukee*, has just increased Rev. L. H. Keller's salary \$200, after a year of excellent growth, wherein fifty new members were welcomed. The Sunday school has acquired a kindergarten as its basis and socials are periodically held for its different departments. The pastor is organizing a normal class for trained service and the boys' club has grown so large that it is obliged to meet in sections on different evenings.

*Sheboygan*, Rev. J. W. White, has wiped out its debt and raised the salary \$200. Over 500 in its Bible school give good augury of its future.

*First Church, Oshkosh*, has a unique and successful method of announcing each benevolent offering in a compact address of information the Sunday previous to the contribution by a layman detailed to load himself for the discharge and bring the particular problem freshly to mind in up-to-date relations.

#### EDUCATION

Among recent special college lectures open to students and citizens, prominent were Dr. Lyman Abbott's Porter Missionary Lectures at *Beloit* on The Messages of Pagan Religions, of Judaism, of Christianity; and as a sequel, By Their Fruits Ye Shall Know Them. Professor Moulton of the University of Chicago, Fellow of the Royal Astronomical Society of London, illustrated Other Worlds than Our Own. At *Ripon* were Dr. J. Beveridge Lee recounting, with lantern views, his travels in Egypt and Presbyterian missions there; also Dr. George C. Comstock of the State University on Pending Problems in Astronomy. Later will come

Dr. Alfred M. Tozzer of the Harvard Peabody Museum on Archaeological Remains in Central America.

Principal A. W. Burr of Beloit Academy, a well-known educator, has returned after a long deserved and needed half-year's vacation, enriched by special studies at Oberlin and Columbia University. Professor Burr is a veteran who keeps up with the advance guard in educational ideas. By the desire of the trustees and of the Senior class, Beloit's late president, Dr. E. D. Eaton, will return from his Vermont parish to preside over the exercises of the coming Commencement—Beloit's sixtieth anniversary—and deliver the baccalaureate sermon.

#### UNION MOVEMENTS

More and more, co-operative pastors' meetings of interdenominational scope are inspiring broader sympathy and helpful discussions of practical themes. Religious impulse is thus generated and the churches become more and better related. That in Milwaukee has become potential in local reform work. There are several among the swiftly growing manufacturing towns of the Fox River Valley. *Beloit's* has made itself historic. *Ripon's* gathers pastors from a wide range of surrounding territory to monthly sessions within the hospitality of the new college Y. M. C. A. room. Between sessions they lunch with the students in the beautiful new Alumni Common's hall. On alternate months the ministers' wives are invited. The last of these meetings was profitably addressed—with liberty of questions which brought out even more than the address—by Rev. G. W. Pepper, the big-hearted and able chaplain of the state penitentiary at Waupun.

Many influential pastors and laymen were summoned to Milwaukee by Sec. A. N. Hitchcock and our Milwaukee churches to participate in an all-day missionary conference and banquet, and to listen to the presentations of the foreign work and needs by Dr. Arthur H. Smith of China, and Rev. Henry G. Bissell of India. S. T. K.

### Church and Ministerial Record

#### Calls

ALLEN, MELVIN J., Worthington, Mass., to Southwick.  
BREWER, FRANK S., New Hartford, Ct., to Second Ch., Palmer, Mass.  
CLARK, ROBT., formerly of East Fairfield, Vt., to Warren. Accepts, and is at work.  
DRYSDALE, R. J., Georgetown, Ont., declines call to Barrie.  
EARLY, ALONZO, York, O., adds Weymouth to his field.  
EVANS, D. ELLIS, to remain indefinitely at Park Ave. Ch., Racine, Wis., where he has served for a year. Accepts.  
EVANS, JOHN and GWENDOLEN, Oak Hill, O., supply also Bryn Hyfryd, Carmel and Centerville.  
GETCHELL, E. PLUMMER, Alexandria, O., to Sullivan. Accepts.  
HALBERSLEBEN, HENRY C., Palisade, Neb., to Petersburg. Accepts.  
HAND, CLIFFORD N., Pacific Sem., to Fitchburg, Cal.  
HARRIS, J. T., formerly at Hinesburg, Vt., to Eagle River, Wis. Accepts.  
LEWIS, THOS. G., Sunol Glen, Cal., to San Juan. Accepts.  
LINCOLN, HOWARD A., West Newfield, Me., to Dexter and Garland.  
LOWER, DAVID M., Agency, Io., to care also for Belknap. Accepts.  
MASON, HARRY E., Blaine, Wn., to Sprague; also to Dayton. Accepts the latter.  
PRATT, ARTHUR P., formerly pastor of Third Church, Chelsea, Mass., to Bellows Falls, Vt.  
REESE, JOHN B., Oberlin Sem., to Second Ch., Elyria, O. Accepts.  
RIGGS, CHAS. W., Lenox, O., in connection with teaching at Farmington, O., to serve the Farmington Ch. Accepts.  
ROLLINS, WALTER H., Wilmington, Mass., to Ames, Io.; also to Waterloo. Accepts the latter.  
SPALDING, GEO. B., Jr., Red Lodge, Mont., to Saratoga Springs, N. Y.  
TICE, J. HAMMOND, Penfield, O., to Garretttsville. Accepts.

#### Ordinations and Installations

FULTON, ALBERT C., i. Somersworth, N. H., Feb. 27. Sermon, Rev. S. H. Dana; other parts, Rev. Messrs. G. E. Hall, Geo. Lewis, W. L. Anderson, Henry Hyde, L. H. Thayer and H. A. Blake.  
LAYBOURN, G. M., o. Council, Ida. Sermon, Rev. G. W. Rexford; other parts, Rev. Messrs. E. B. Wright, H. A. Lee and J. D. Kingsbury.  
MIX, CLIFTON H., i. Pilgrim Ch., Worcester, Mass., March 8. Parts, Rev. Messrs. Webster Woodbury, T. E. Gale, E. W. Phillips, G. S. Dodge, A. W. Hitchcock, C. M. Southgate and Drs. E. N. Packard, Eldridge Mix and A. B. Chalmers.  
PARKER, CHAS. O., rec. p. Berlin, Mass., March 7.

PEARSON, OLAF, o. Thedford, Neb., March 1. Sermon, Rev. A. E. Rieker; other parts, Rev. Messrs. J. C. Noyce, S. H. Buell, E. E. Sprague, Harmon Bross and J. D. Stewart. Mr. Pearson will enter upon Sunday school work in Nebraska, with headquarters in Seneca.

VRADENBURGH, EDGAR S., o. Hubbardton, Vt., Feb. 7. Sermon, Rev. R. H. Ball; other parts, Rev. Messrs. N. B. Nichols, David McIntyre, F. L. Garfield and H. P. Higley, D. D.

#### Resignations

CROKER, GEO. H., Green Mountain, Io., to take effect about May 1.

LEWIS, THOS. G., Sunol Glen, Cal.

MASON, HARRY E., Blaine, Wn.

MERRITT, ROBT. F., Olney, Ill.

NEWLANDS, ROBT. W., Cheshire, Ct., to take effect about June 1, after five years' service.

ROLLINS, WALTER H., Wilmington, Mass., to take effect April 15, after six years' service.

TOWNSEND, ARTHUR C., unanimously requested to withdraw resignation at Albion, Neb. Consents.

WADE, J. C., First Ch., Waukegan, Ill.

#### Stated Supplies

GULICK, U. D., at Third Ch., Waterbury, Ct.

#### Personals

COLTON, ALFRED E., for the last eight years the American Bible Society's representative for New England, was recommissioned six months ago to represent the society in five of the New England states, together with New York and New Jersey. He will continue to make Boston (Dorchester) his headquarters.

ROOT, BENJ. F., before his departure from Third Ch., Waterbury, Ct., for his new field in Columbus, O., was given a valuable gold watch, while Mrs. Root received various gifts from the ladies of the parish.

SANDERSON, EDW. F., Central Ch., Providence, R. I., has been granted six months leave of absence, and has sailed for the Mediterranean in search of health.

TAYLOR, FRED'K. C., First Ch., Palmer, Mass., was recently presented with \$60 by the Ladies' Benevolent Society.

WALTRIP, THEODORE A., Phoenix, N. Y., has been voted an increase of \$100 in salary.

WHITE, JAS. W., Sheboygan, Wis., has received an increase of \$200 in salary.

#### Churches Organized or Recognized

HILL CITY, MINN., 6 March, by Rev. W. J. Conard.

MEADOWS, IDA., 22 members. Rev. G. M. Laybourn, pastor.

ST. PAUL, MINN., *Cyril* (Bohemian mission of Plymouth Church), 6 March, 32 members. Rev. Charles Trebka, pastor.

#### Spiritual Activity

BIG RAPIDS, MICH., *First*, Rev. D. G. Blair. As a result of two weeks' meetings led by Rev. Chauncy Van Auker of Lansing and J. Bursk, his singer, about 125 accepted Christ and this church received 53 accessions. The pastor considers Mr. Van Auker wise in methods and strong in personal work.

DALLAS, TEX., *Plymouth*, supported by the A. M. A., is fortunate in its new pastor, Rev. J. I. Donaldson, whose energy and enthusiasm are profoundly impressing the community. Cottage Bible meetings have been conducted in various parts of the city; prayer meeting is growing; several conversions and accessions have brought needed encouragement; the spirit of self-support is being aroused; the sympathy and help of other Congregational churches of Dallas cheer the people.

DANVERS, MASS., *Maple St.*, Rev. R. A. MacFadden held for two weeks daily meetings, in which Dr. W. T. McElveen of Boston assisted and much spiritual quickening is reported.

ROKERY, NEB., Rev. C. W. Preston. A series of special meetings held by the pastor resulted in the accession of 17 members, 16 on confession.

SIDNEY, N. Y. Rev. A. L. Shear began his pastorate on the crest of a revival wave. At the first communion 57 united, bringing the membership to about 400.

SOMERVILLE, MASS., *Broadway*, Rev. R. W. Beers. Sixty members received in two months, 41 on confession, and the spiritual interest continues.

WEST STEWARTSTOWN, N. H.—Church opened after being closed since September; Rev. E. A. Tuck, state missionary of the N. H. M. S., supplying. Large audiences and encouraging outlook.

YANKTON, S. D., Rev. B. G. Mattson, advertises regular Sunday evening services "on distinctly evangelistic lines. Those who object to a direct appeal to the heart, conscience and will are not expected to be present; but an earnest welcome and courteous treatment will be extended to all who come."

Rev. W. B. Hague and Rev. C. H. McElhiney have been working among the lumber camps of *Franklin, Oxford and Northern Cumberland Counties, Me.* Rev. A. C. Ferrin of Springfield, Vt., has been preaching at special services in *Ludlow, Vt.*, assisting Rev. R. W. Roundy. At *Lamotte, Io.*, Mr. Huffman has been aided by Rev. Messrs. May of Berwick and Croker of Green Mountain, for two weeks, resulting in nine accessions. At *Neosho Falls, Kan.*, Rev. T. K. Bosworth reports union meetings under Messrs. Wheeler and Walch. In *Nebraska*, Rev. W. L. Packard has been working at *Bennington and Norfolk*, Rev. Messrs. Rice and Beitel at *Naponee*. Meetings have also been held at *Scribner*. Rev. O. E. Reade has been

Continued on page 405.

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## Church and Ministerial Record

(Continued from page 404.)

conducting services at *Manville, Wyo.* In Texas, a gracious revival was experienced at *Pampa* and a Congregational church is being organized as a result. Meetings were also held at *Dalhart*, a division on the Rock Island Railroad. Arrangements are under way for Mr. C. R. Hunt, the lawyer evangelist, to hold services at *Amarillo*.

## Congregational Clubs

## FEBRUARY MEETINGS

**CENTRAL CONNECTICUT**, at *Hartford, South*. Addresses by Dr. Arthur H. Smith on The New China, Dr. Wm. Elliot Griffiths on The New Japan; response by Dr. C. H. Patton of the American Board.

**CENTRAL NEW HAMPSHIRE**, at *Manchester*, with 14 new members. Rev. E. P. Drew of Roxbury, Mass., on Present-day American Tendencies in the Light of American Ideals. Several after-dinner speeches, mostly on conditions in the Congo State.

**CHUTE, NEB.** Insurance, considered from four viewpoints: Historical, Professor Bennett; Commercial, Mr. Meissner; Legal, Mr. Foss; Ethical, Dr. Cowan.

**LINCOLN, NEB.** Midwinter meeting at Plymouth Ch. Address by Dr. F. S. Stein on the general topic, Our Country for Christ. Sub-topics treated by Prof. W. F. Dann, Dr. M. A. Bullock and Hon. E. J. Hainer.

**PASCATAQUA, N. H.**, at *Durham*. Edward F. Hartman of Boston on The Significance of the Movement for Rural Betterment. The efficient secretary, Edmund S. Boyer, was made president and Prof. Charles H. Pettie takes the secretaryship.

## Churches Incorporated

**ENFIELD, MASS.**, Rev. J. C. Andrus.  
**JEFFERSON, O.**, Rev. J. W. Barnett. Church organized in 1831 as Congregational-Presbyterian; reorganized in 1859 as Congregational, retaining old name and double form of organization; now abandons society and reincorporates as First Congregational, without dissenting voice.

## Casualty

**WOODBURY, CT., North**.—Rev. J. L. R. Wyckoff discovered church building on fire at nine o'clock on recent Sunday morning. Probably due to overheated furnace pipe. Loss, about \$400, covered by insurance.

## The Call of the Famine Witnesses in Japan

Only one-twelfth of the soil of Japan is at present cultivable. After mulberry plantations for the feeding of silkworms and tea gardens for the furnishing of drink have still further reduced the food-growing area, continual danger of starvation in the colder and more mountainous districts is a real one. All over Japan the ash heaps of cremated millions tell how awful and how frequent were the old desolations of gaunt famine. When Japan was a hermit nobody outside knew of the frequent loss of two millions of human beings and also much cattle in a single year. Now the Christ day of a world, girdled not only by electric wires, but with Christian sympathy, has come. The call now is from living, suffering brethren and children in a land under the awful burden of a war-debt. For the chief supreme reason why Japan left

## SKIN-TORTURED BABIES

Instantly Relieved by Warm Baths with Cuticura Soap and Anointings with Cuticura.

The suffering which Cuticura Soap and Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless curatives for the skin and scalp. Infantile and birth humors, milk-crust, scald-head, eczemas, rashes, and every form of itching, scaly, pimply skin and scalp humors, with loss of hair, are speedily, permanently and economically cured when all other remedies suitable for children and even the best physicians, in most cases, fail.

200,000 of her sons in the war graves of 1905-06 was to get something to eat, to secure daily bread. Let us help.

WILLIAM ELLIOT GRIFFIS.

## Meetings and Events to Come

**BOSTON MINISTERS' MEETING**, Pilgrim Hall, March 19-19 30 A. M. Subject, The Story of Chundia Lela, a Hindu Woman. Speaker, Mrs. Abby Snell Burnell.

**LOUISIANA STATE SUNDAY SCHOOL ASSOCIATION**, Alexandria, La., March 30-32.

**WOMAN'S BOARD OF MISSIONS PRAYER MEETING**, Pilgrim Hall, 11 A. M., every Friday.

**SATURDAY BIBLE CLASS**, Park Street Church, every Saturday, 2.30 P. M. Dr. W. T. McEiverson, leader.

## SPRING STATE MEETINGS

Additions and changes should be sent promptly.

Florida,	Mt. Dora,	March 21
Alabama,	Mobile,	March 23
Missouri,	De Soto,	May 1-3
Kansas,	Topeka,	May 3-11
Massachusetts,	Worcester,	May 15-17

## Births

**MORSE**—Born to Rev. and Mrs. Warren Morse, Brewer, Me., March 8, a daughter, Frances Margaret.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

**BROWN**—In Holderness, N. H., Feb. 27, at the home of her nephew, J. W. Pulsifer, Hannah Pulsifer, widow of Deacon William S. Brown, formerly of Campton, N. H., aged 85 yrs., 7 mos., 17 days.

**CONE**—In New Haven, Ct., March 10, Rev. Luther H. Cone, for thirty-one years pastor of Olivet Church, Springfield, Mass.

**CREEGAN**—In Stamford, N. Y., March 4, after a sickness of many months, Charles Clarence Creegan, Jr., youngest son of Rev. C. C. Creegan, D. D., of New York. Mr. Creegan was a young architect of promise, but after a heroic fight for life he was called to his rest and reward at the age of twenty-four years, mourned by a large circle of friends.

**CROSSEN**—In Plainville, Minn., March 5, Miss Eliza Crossen, aged 85 yrs., 3 mos. and 8 days. She was a faithful and self-sacrificing member of the First Congregational Church for over forty years.

None knew her but to love her,  
None named her but to praise her.

**PITMAN**—In Salem, Mass., March 7, Sarah Maria, wife of John F. Pitman and daughter of the late Capt. Samuel and Maria Brooks, in her 88th year.

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IN reply to inquiries regarding our company by persons desiring to open a savings account with us, prominent Merchants, Manufacturers, Clergymen, Physicians and Professional Men in all parts of the country have written to intending investors their experiences with us. These letters have been kindly shown to us and we have been permitted to publish same in booklet which we will send upon request. They should convince any person of our reliability and of the advantages gained by investing their savings to our care, upon which we pay 5% per year. Earnings reckoned for every day, no matter when received or when withdrawn. Under New York Banking Department supervision. Write for booklet and full information.

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Pimples, boils, eczema and other eruptions, loss of appetite, that tired feeling, fits of biliousness, indigestion and headache are some of them.

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## Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

**Organist.** Young man of experience desires church position. Small salary. Address F. C. P., 11, care The Congregationalist, Boston, Mass.

**Wanted,** regular order work in water-color, or teaching private pupils as a resident teacher, or in a private school. Address R. 11, care The Congregationalist, Boston, Mass.

**Salesman** who can show good record in any high grade line; straight salary to right man; choice of territory; call, write. Hapgood, Suite 509, 309 Broadway, New York.

**Wanted,** Mother's Helper, a young woman to assist in light household and care of three children, fourteen, ten and two. Address M. J. S., 84 Hastings Street, West Roxbury, Mass.

**General Housework Girl** wanted, in a family of three, to go into the country April 1st. Must have good references and be able to do good plain cooking. Wages \$5.00 per week. Apply to F. D. Somers, 5 Park Street, Boston.

**To Rent** for the summer. A house with 12 rooms, partially furnished, pleasantly located; good spring water in house; within 40 rods of railroad and Connecticut River; also boarders and roomers wanted. Address A. F. Johnson, Riverview Farm, Bradford, Vt.

**For Sale,** a country home, thoroughly built, brick-lined, twelve-room house. Barns and sheds. With or without farm. Well shaded. Fruit, electric, water gas. Fine location, city conveniences. Correspondence solicited. Address Charles F. Fowler, 140 Union Street, Westfield, Mass.

**Open Positions** for high-grade men. Auditor, \$3,000; Manager, \$2,500; Bookkeeper, \$1,200; Clerk, \$800; Stenographer, \$1,000; Secretary, \$1,200; salesman, \$1,500. Other openings. Write confidentially for list and plan. Business Opportunity Co., 1 Union Square, New York City.

**For Sale,** a fine residence. Two-story house, ten rooms, furnace heat, hot and cold water, barn with box stalls, fine lawn, nice shade trees. Corner of two streets, electric pass the door. Handy to churches, schools, post office and stores. Price \$3,500. Must be sold by April 1st. Address A. J. Gilmore, Holliston, Mass.

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## The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

March 18, Sunday. *The Sinner's Friend.*—Mark 2: 15-27.

How is it that Jesus consorted with sinners? Because for that very end he came. With whom does the good physician consort if not with the sick? To have given his life companionship to the smug, self-righteous Pharisees, would have been to deny his real nature and act falsely. He came in helpful touch with sinners not by sharing sin but by offering sympathy. To be a friend of sinners is Christlike. To be effectively their friend we must seek to understand and love them as he did. For both these helpful qualities our own cherished sin disqualifies.

*We thank Thee, Father, that Thy Son, our Lord Jesus, was the sinless friend of sinners. Let us also feel the touch of his hand to heal our souls, and hear his voice on the way to the heights of overcoming, bidding us follow Him. And let Thy strength be ours for all Thou givest us to do.*

March 19. *Solomon and the Prophets.*—2 Chron. 7: 11-22; 9: 29-31.

Solomon's prosperity bore the seeds of decay—his state and luxury proved a heavy tax upon the people. Note the three prophets of his reign, who were also court historians. Nathan must have been an old man when Solomon came to the throne, Abijah survived him. Solomon was wise, but not wise enough. He knew all the plants—but he did not recognize opportunity when she met him in the way.

March 20. *Shemaiah.*—1 Kings 12: 21-33.

It must have required courage to forbid the king and his assembled armies to enter on their war; but the presence and work of God bring courage. Here is the record of Jeroboam's sin. He turned aside the religion of a nation. Who would wish to be remembered by such a sin of evil influence? His evil choice is a lesson against compromises in the sphere of our relations to God's law. The unity and spirituality of the religion of Israel had been slowly developing toward the ideal of the Ten Words of Sinai and Jeroboam turned face about and took a backward step. Such backward steps never restore the old condition, they bring corruption and decay. Yesterday's ideals are never good enough for today.

March 21. *Judgment on Rehoboam.*—2 Chron. 12: 1-16.

The narrow heart cannot endure prosperity. It takes a strong man to succeed and yet be true. How quickly a foolish son scatters the treasures of a wise father. Rehoboam forgot God, but God remembered him even in the day of his tribulation for David's sake and his own purpose.

March 22. *Azariah.*—2 Chron. 15: 1-15.

The victory drove home the revival of faith. Note the attractive power of God's presence. The report that Jehovah was with King Asa brought in adherents in abundance. We may always reckon upon a hunger for God but we must show God's power in our own lives.

March 23. *Hanani.*—2 Chron. 16: 1-10.

For all his victory Asa was a foolish king. He thought he had made a clever escape by calling in the Syrians, the prophet showed him he had made a capital blunder. And he was angry, as a child who stops his ears not to hear rebuke. Asa's moral decline came from neglect of God's counsel. He shut God's messenger in prison, he could not imprison God.

March 24. *Jehu.*—1 Kings 15: 33, 34; 16: 1-14.

Jehu was Hanani's son, a prophet trained in the house of a prophet. He came from the Judah which Asa had reformed to the Israel which Jeroboam had demoralized. God still asserts himself in the house of Israel's rebellious kings and rebellion brings its penalty.

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One-Hundred-and-Third Semi-Annual Statement, January, 1905.

### SUMMARY OF ASSETS.

Cash in Banks and Trust Companies....	\$1,042,889.43
Real Estate.....	1,593,892.06
United States Bonds.....	1,980,000.00
State and City Bonds.....	3,156,980.00
Railroad Bonds.....	2,184,500.00
Miscellaneous Bonds.....	285,840.00
Railroad Stocks.....	7,198,750.00
Gas Stocks.....	435,800.00
Bank and Trust Co. Stocks.....	359,500.00
Bonds and Mortgages, being 1st lien on Real Estate.....	81,700.00
Premiums uncollected and in hands of Agents.....	1,007,079.54
Interest accrued on Bonds and Mortgages.....	1,708.50
	\$19,417,329.53

### LIABILITIES.

Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	7,310,546.00
Unpaid Losses.....	976,171.49
Unpaid Re-Insurance, and other claims.....	779,276.51
Reserve for Taxes.....	75,000.00
Net Surplus.....	7,976,321.53
	\$10,417,329.53

Surplus as regards Policy-holders \$10,376,321.23

ELBRIDGE G. SNOW, President.  
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**Woman's Board Friday Meeting**

CONGREGATIONAL HOUSE, BOSTON, MARCH 9

Mrs. E. C. Tenney of Wollaston presided, and those who braved the storm were well rewarded by the interest of the hour. Miss Gilson, who ten years ago went to East Africa to take charge of educational work at Mount Silinda, and who has been for the last few years at Melsetter, was warmly welcomed in the meeting. Her introductory words were, "How good you ought to be," and as she rehearsed the limited opportunities of herself and Miss Clark in Christian fellowship, with the few voices they could ever hear in prayer, it was no wonder that she thus reflected as she came into the midst of the home privileges. She also mentioned various circumstances in which the text she had appropriated as her own, "My God shall supply all your need," had been verified on her journey to Africa and in the beginning of her work.

The work at Melsetter is unique. A part of the responsibility for Miss Gilson's school is assumed by a commercial company, who for their own ends are interested in promoting education. For every child who comes to the school and pays \$37.50 a year, the company pays \$65. Missionary efforts have resulted in Christian marriages and homes. Miss Gilson's return journey now, when she so much needs a furlough, was begun with the aid of six oxen, two cows, eight donkeys and two boys, one as a "fore leaper" and another whose duties were in the rear. Reunion with old friends at Capetown, a delightful voyage to England, and the home coming have all been delightful, but she already speaks of "When I go back."

Last year the Protestant Episcopal Church Congress discussed The Church and Public Brigandage. This year, at Philadelphia, May 15-18, it will discuss among other live topics

The Ethics of Legal Practice, and How Shall Society Punish Moral Offenders.

**Christian News from Everywhere**

There are fifty-three Protestant churches among 80,000 Negroes in New York City, and a social expert like Dr. Walter Laidlaw believes such excessive "Protestantism" one of the worst obstacles to the race's advancement.

The newer conception of punishment as reformation and not retaliation or extinction is leading the British Home Office to release from prison and turn over to the Salvation Army an ever-increasing number of those who are sentenced.

The American Baptist Home Mission Society requires \$248,000 to meet its obligations maturing in March. It carried a debt of \$38,000 over from last year. Legacies have fallen off, and increased appropriations for next year have been imperative.

The New York Sabbath Committee is alert to the profound alteration of population and of public opinion going on in the metropolis as the result of its new settlers. It is not disposed to sit idle without thwarting or delaying the drift from the old American Sunday to the European ideal, and hence it is moving in the courts now to test the legality of dramatic performances on Sunday, which have multiplied lately.

Representatives of eight denominations, Advents, Baptists, Congregationalists, Lutherans (Swedish), Methodists, Unitarians and Universalists, met in Memorial Hall, Hartford, March 1, to take steps toward organizing a federation of churches in Connecticut. A committee was appointed to request state denominational bodies, local federations and interdenominational organizations to appoint representatives to proceed further with such an organization.

Efforts to arrive at a basis of union of the four Methodist bodies having missions in Japan failing, the commissioners of the Northern and Southern Methodist Episcopal Churches, in conference in Nashville, March 1, decided to proceed to perfect union of their interests in Japan, and appointed Bishops Wilson and Cranston a special committee to propose a basis of union to be submitted later to the joint commission.

Presbyterians of New York City, alive to the fact that the denomination has not been holding its own in the marvelous growth of the city, met recently in Carnegie Hall, in mass meeting, and with contributions ranging from fifty cents to \$23,000 raised a fund of over \$60,000 for use by the Church Extension Society. It was pointed out that schools, theaters, libraries and hospitals multiply, but churches do not keep pace with the other institutional life of the city.

Over fifteen per cent. of the soldiers of the Second Battalion, Eighth Infantry, which has been stationed for three years at Governor's Island, are members of the Army Branch, Young Men's Christian Association of the City of New York. A few are active and efficient workers. A number are enrolled among the 2,300 members of the Soldiers' Bible and Prayer League represented in almost every regiment in the United States Army. Over one hundred of this battalion were members of the Governor's Island Bible Study Club and some have attended every session since last October. A young soldier attached to the hospital corps and who will probably be assigned to instruct the native constabulary is qualified to do the work of an evangelist, while about fifty others have been trained in doing individual work. This battalion is just leaving for the Philippines, and with such a record must affect the situation there for the better.

# PIEDMONT COLLEGE

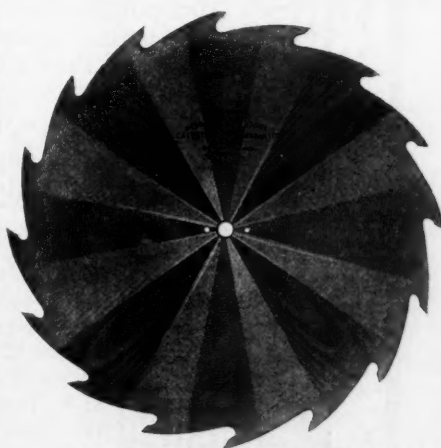
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Strategically Located in the Foothills of the Blue Ridge Mountains

## THE PIEDMONT IDEA

NOT MERELY IN THE SOUTH, NOT MERELY FOR THE SOUTH, BUT IN THE SOUTH,  
WITH THE SOUTH, AND FOR THE NATION

One of the embarrassments of pioneer effort is lack of proper equipment. The first organization of the school at Demorest revealed the fact that the institution had no bell. There seemed to be no way of calling the students together; even the deep bass of the leader, our beloved President Emeritus, proved inadequate. It was, therefore, with real gratitude that he accepted a substitute offered by one of his mountain friends—an old circular saw, which had served its purpose in the lumber industry. This saw was suspended from the second-story porch of the school building, and by vigorous use of the hammer in the hands of one of the teachers was made to give forth a ringing



THE FIRST PIEDMONT COLLEGE BELL

call to books, which made up in volume whatever it may have lacked in harmony. The story of the Demorest school-bell has spread all through northern Georgia. It was told to a prominent Atlanta banker, who was moved by the incident to present the large sweet-toned bell which is now in service.

We are sounding the note of our needs in the hope that friends may rise up to furnish us with an equipment commensurate to the demand, so that the institution may open its doors to every needy and aspiring boy and girl from the remotest cove of the Blue Ridge Mountains to the most obscure hamlet of the lowland South.

### OUR NEEDS

An endowment of \$300,000, \$75,000 of which must be secured before July 1st.  
Special endowments of \$25,000, and \$50,000 to establish chairs in different departments.  
Contributions of \$1,000 gifts for scholarship funds, the income to be devoted to the assistance of individual students.  
The sum of \$1,200 for the purchase of a college farm.

Next week we want to tell you about this Piedmont College Farm

### Congregational Doings in Philadelphia

Philadelphia welcomed the representatives of the American Board and the meetings awakened interest, not only among Congregationalists here but in other denominations. The "seven churches" of our order co-operated heartily. Rev. Messrs. Zumbro and Bridgman spoke effectively. Dr. Cornelius H. Patton filled the difficult position of speaking when Drs. Hillis and Arthur H. Smith failed to arrive for the afternoon meeting. The after-dinner speaking made a profound impression. Dr. Hillis told of his own early desire to enter a foreign missionary field, which led him to offer himself as a missionary. His only sister died in foreign service in India. The local dailies co-operated sympathetically. "Franklin," in the *Philadelphia Press*, discoursed on Dr. Smith after this fashion: "A big man's bigness cannot be concealed though you bury him in the heart of China. . . . It really quickens one's patriotism to know that the United States has such a large-calibered citizen representing it among China's millions."

At the last Ministers' Meeting Dr. Frank K. Sanders interested us in the work of the Congregational Publishing Society. On the previous Monday Mr. Don O. Shelton of New York and Rev. Charles A. Jones, superintendent of the Middle District, presented the needs of the Home Missionary Society. At the spring conference in the Germantown Congregational church, March 13, under Rev. Evor Evans, pastor, Dr. C. L. Kloss will speak on the United Church of America, with reference to problems awakened by the Dayton conference. At the Monday Ministers' Meeting representatives of the Methodist Protestant and the United Brethren Churches are invited to meet with Congregationalists for a thorough understanding of local and general conditions.

The *Midvale* church is pushing its new building. Window frames are already put in. *Park Church* is hastening the erection of its main edifice, under the leadership of Rev. C. B. Adams. M. H. W.

### A Name for the United Churches

It is the desire of many of those interested in the movement for the union of the three denominations represented in the Dayton council that the discussion of a name should not be taken up at present. We have discouraged those in our own denomination from offering suggestions for publication. But we give space to a prominent minister of the United Brethren to suggest as a name, "The Pilgrim Church." He offers the following reasons:

I propose the above name for the tridenominational Church: (1) because it is a distinct name differing from all other denominations, and as soon as pronounced points out the people without any further reference or explanation; (2) because it is convenient in use; (3) because it is unpretentious; (4) because it is Scriptural; (5) because it is possible for all three of the factors to adopt it. W. M. MCKEE.

### The World Around

Pope Pius X. welcomed fifty sailors of the United States Navy recently at the Vatican.

Mr. Ching, one of the most eminent of Confucian literati in Korea, committed suicide because of Japanese occupation of Korea.

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## Bountiful Sowing

(Y. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

Topic, March 25-31. Bountiful Sowing: Our Gifts to Christ's Cause. Luke 6: 38; 2 Cor. 9: 1-15. (A missionary topic.)

For the sake of the seed. I once heard a sermon by Prof. Francis G. Peabody from the text, "Behold, a sower went forth to sow," in which he dwelt upon the liberality with which the sower scatters the seed, throwing it right and left with no thought of parsimony. His responsibility at the moment is to scatter the seed broadcast. Christian life, he went on to argue, is to be spent generously, uncalculatingly. Such is the teaching of Jesus and of Paul also in the above passages. Seed amounts to nothing unless it is put where it will germinate. We do not know always where the best soil is or who will tend the growing vines, but we must be fair to those forces within us which, if once given a chance, will grow, but if pent up within us will languish. As President Tucker has said, the secret of success is to be lavish of one's personality. The friendly look, the warm hand-grasp, the cheering word, the wise rebuke, the dime or dollar are all capable of fulfilling the end for which God has intrusted them to us, provided we will bestow them constantly, bountifully upon others.

For the sake of the sower. The liberal sower receives more than any one else from his scattering abroad. Who takes more delight in the waving cornfields than the farmer as he watches first the blade, then the ear and then the full corn in the ear? Who gets most out of the Christian life—the man whose settled policy it is to give as little of his religion to others as is consistent with his remaining in good and regular standing in the church and kingdom, or the man who has made up his mind that he will systematically and thoroughly give just as much of himself, his means, his talents, his enthusiasm to others as he possibly can? One of the marks of the missionary spirit pointed out by Mr. Moit to the three thousand students recently assembled at Nashville was, "The planning of everything with reference to the needs of others, not my own." How uncomfortable that Christian is who every time he sees the contribution box studies to be quits of it as easily and quickly as possible! O how we stunt our spiritual lives by failing to enter into the joy of generous giving to our Lord and our Lord's needy ones!

For the sake of the soil. If the seed is made for the soil, no less true is it that the soil is made for the seed. Millions of hearts all over this globe would be transformed if into them should be dropped tenderly the seed of the truth. What blossoms and fruitage we might get in the tenement house and the mansion, the zenana and tent, if we Christians took the thing that makes our lives worth living and planted it in the lives of those who find life hard, unrewarding, burdensome. There is just as good soil now uncultivated in the regions beyond and perhaps nearer home as ever Carey or Samuel J. Mills found.

All this bears upon money. There is one form of Christian investment which can be made to yield sure and large dividends. There never was a time in the history of the world when a dollar could do more good or do it more quickly than today. Look at some of the diagrams that show how much is spent for chewing gum and gewgaws, and then say

whether or not it is an era of bountiful sowing. As has been well said, the missionary movement takes us by the throat like a highwayman and says, "Your money or your life!" This is a money-esteeming age. Money represents us as no mere talk can ever do. What will you give? What will you give? What will you give? That is the question, fellow-Christians, that is ever sounding in our ears.

## Biographical

REV. WILLIAM EWEN

"One of the best Hebrew scholars who ever went out from Edinburgh," was the great Dr. Davidson's judgment of Rev. William Ewen, who in 1890 came from the Scottish homeland to far-away Vermont, and was ordained as pastor at South Woodbury and East Calais. Since 1892 at Rupert, he was the veteran in point of service in Bennington County. Fitted in scholarly ability for larger work, this modest, unassuming man was content to be a faithful minister of Christ Jesus in the small country field, serving his people in those solid, unpretentious ways that through long years count most for the kingdom. Bearing his illness of months with the utmost patience and a winning cheerfulness, he entered into rest Feb. 19. Among helpful memories which his brother ministers cherish was the simplicity and charm of his prayers. In them spoke the student of Scripture and the lover of the Lord.

G. S. M.

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Copy of an order received.—"Baroness Meltzing requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having hooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzance, Vienna, 24th March, 1899." This order was repeated in 1894, 1899, 1903 and 1905. W. Edwards & Son, 157 Queen Victoria St., London, Eng. All Druggists or E. FOUGERA & CO., 90 Beckman St., N. Y.

## Jayne's Tonic Vermifuge

gives rosy cheeks and active health to pale, sickly children.

And it is good for their elders, too.

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## In and Around Boston

### Work Among the Greeks

In May, 1905, the Evangelical Greeks had their first communion service in one of the rooms of the Park Street Church. Dr. F. E. Emrich, secretary of the Home Missionary Society, preached to an audience of twenty-five. One child was baptized by Rev. Stephen Valtas of Melrose, missionary and pastor to the Greeks. And then communion was served. Since that time many of the Greeks have expressed a desire to organize an Evangelical brotherhood or church. A committee of five was appointed. Letters of invitation were written to Christian Greeks in Boston and vicinity, and favorable answers were received from many. A number were carefully examined for membership. Feb. 25 thirteen were received by confession of faith at the formation of a new church by Rev. Stephen Valtas. Dr. and Mrs. Emrich were present, Dr. Emrich preaching a very spiritual sermon. All were profited by this enthusiastic service. There are nearly fifty Greek Protestants in this state.

### The Browning Centennial

The Graduate Club of the Curry School of Expression, of which Mr. W. Fred Berry of the Pilgrim Press Bookstore is president, celebrated the centennial of the birth of Elizabeth Barrett Browning in a public meeting March 6. The exercises included readings from Mrs. Browning's poems and a paper by Mr. George Perry Morris of *The Congregationalist* on The Brownings in Italy, in which he especially considered Mrs. Browning's intense sympathy with the Italian struggle for a national life. In view of Mrs. Browning's Congregational training and sympathies, it was not surprising to find many Congregationalists—including several ministers—in the audience.

### A Successful Class of Young Men

The young men's class in Pilgrim Church, Dorchester, Dr. W. H. Allbright, pastor, having considered modern representatives of Biblical characters, as per topic list printed in our issue of Feb. 3, is now turning its searchlight on modern women of distinction, such as Frances Willard, Helen Gould, Baroness Burdett-Coutts and Ellen Stone. Seventy-five young men, each with his hymn-book, Bible and note-book, form an inspiring sight, and their papers on these characters are admirable. A feature of the class is its directorate, which the boys call "the faculty." It comprises three lecturers or leaders and the registrar. It is planned to organize the young

## THE EDITOR

### Explains How to Keep Up Mental and Physical Vigor.

#### A New Jersey editor writes:

"A long indulgence in improper food brought on a condition of nervous dyspepsia, nearly three years ago, so severe that I had to quit work entirely. I put myself on a strict regimen of Grape-Nuts food, with plenty of outdoor exercise and in a few months found my stomach so far restored that the process of digestion gave me pleasure instead of distress.

"It also built up my strength so that I was able to resume my business, which is onerous, as I not only edit my own paper but also do a great deal of 'outside' writing.

"I find that the Grape Nuts diet enables me to write with greater vigor than ever before and without the feeling of brain-fog with which I used to be troubled. As to bodily vigor—I can and do walk miles every day without fatigue—a few squares used to weary me before I began to live on Grape-Nuts!" Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in packages.

women on a somewhat similar plan, with a view to develop efficient teachers and a class spirit.

### The Evangelical Alliance

At Park Street Church, Monday morning, the Evangelical Alliance secured Professor Duxbury to give an interpretation of Milton's *Paradise Lost*. He held the large audience spellbound for three-quarters of an hour, and even then they were loath to let him go. The wondrous lines of the great epic took on new glories with his sensitive interpretation. Dr. A. Z. Conrad continued the program with a stirring address on the Power Center, the Storm Center and Spiritual Inertia. He thinks the slogan cry should be, Forward to the cross, not, Back to Christ, as many are making it today. It is evident that Dr. Conrad is not in danger of spiritual inertia himself, for his enthusiasm carried his audience completely out of themselves and whisked them into the atmosphere of energy and inspiration. A brief but interesting report by Miss Watt, a secretary of the Mission to Lepers in India and the East, followed.

## Women Missionary Leaders in Conference

The seventh Interdenominational Conference of Woman's Boards of Foreign Missions of the United States and Canada, was held Feb. 27, 28 in Nashville, Tenn., whither women from all parts of the country had journeyed to attend the Student Volunteer Convention. The entertaining body was the Methodist Episcopal Church South; the fine presiding officer, Miss Maria Gibson, being a member of this church, and the hospitality extended characteristic of Southern Methodist women. Twenty-one Woman's Boards were represented by seventy-eight delegates, and every session drew a large audience of women.

A plan of permanent organization, proposed by a committee appointed at the last conference two years ago in New York, was adopted. The responsibility for the devotional services and other parts of the program was shared by the different denominations, and, except as a matter of interest and to learn various methods of work, one would hardly have known or have asked who was who. The spirit of one purpose and united effort in a great cause was everywhere apparent.

The Congregational boards were represented by Miss Stanwood and Miss Calder, secretaries of W. B. M., and by Miss Wingate, secretary, and Mrs. Hurlbut, treasurer W. B. M. I. The progress of united study was graphically portrayed by Mrs. Waterbury, Baptist, chairman of the central committee. The summer schools for foreign missionary societies, at Northfield, Chautauqua and Winona were described by Miss Lawrence, Miss Stanwood and Mrs. Stevens. Much attention was given to children—as to a plan for united study, how to secure the best literature, whether an interdenominational foreign missionary magazine for children is feasible. Miss Calder and others discussed methods of work with young women. Sectional meetings were held for foreign secretaries, home secretaries and treasurers. Co-operation of the Student Volunteer Movement with the Women's Boards in securing candidates was treated by Mrs. Lawrence Thurston.

Before the closing devotional service twenty-two missionaries were introduced. All were cordially welcomed, but the most enthusiastic greeting was given Miss Ellen M. Stone when the audience really took it in that she was Miss Stone, the captive in Macedonia. This conference is not a legislative body but its advisory functions are most valuable. E. H. S.

Iowa follows Ohio with a legislator who believes in the right of society to take human life in order to end pain and misery.

## THE VALUE OF CHARCOAL

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Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal and other harmless antiseptics in tablet form or rather in the form of large pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Do not be satisfied with an indefinite "emulsion" which may disguise impurities, but which does not exclude them.

## Peter Moller's Cod Liver Oil

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## Greater New York

(The Congregationalist may be obtained in New York at the Congregational Bookstore, 188 Fifth Avenue; in Brooklyn at T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

### Close of a Faithful Career

The only Congregational church in this city conducted by Negroes, the Nazarene in Brooklyn, has lost its pastor, Rev. Alexander J. Henry, after almost twenty years of earnest service. After preaching Sunday night, Feb. 25, he went to bed apparently in the best of health. Next morning before sunrise he sent for the doctor, though saying that it was of no use, the Lord had called him, his work was finished and he had done all he could for his race and humanity. A few hours later he died of apoplexy. Born of slave parentage in Tennessee, fifty three years ago, educated at Howard University, Washington, he labored for his race until thirty-two years of age, when he came North. With the Nazarene Church, he stood for a religious life, not of mere emotion, but of purity, spirituality and self-respect. He was instrumental in helping to found the Negro branches of the Y. M. C. A. and Y. W. C. A. in Brooklyn. Mrs. Mary Storrs Haynes of Plymouth Church, who largely directs the work of the young women's branch, where white and colored women work together, depended much on his wise counsel and high ideals. He was a man of unassuming dignity and practical ideas, and in our churches held the longest pastorate, save that of Dr. Lyman, who at the funeral paid high tribute to Mr. Henry's worth and work.

The Nazarene Church has paid \$500 for a site at Troy Avenue and Pacific Street, the balance of \$4,000 being on a mortgage. The church is not very strong, but with the aid of outside friends it could enter a wide and important field of work. There is a great opportunity here for friends of the Negro in the North to spend money wisely for the kingdom of God.

### Evangelicals, Universalists and Swedenborgians

What would have caused an ecclesiastical furore a few years ago, became the other evening in Brooklyn a mild discussion ending in action that received slight comment in the press. The Brooklyn Sunday School Union, which comprises the districts in the western half of the borough, voted to invite formally the Universalist and Swedenborgian schools to membership, which includes the privilege of the annual parade in June, on Anniversary

Day. A precedent existed in the fact that for thirty years, in the Eastern district, the All Souls' Universalist school had been an active member of the union for that district. In fact, the moving of that school to Flatbush was one immediate cause of the recent discussion, as a result of which the three Universalist schools and one Swedenborgian, are now asked into fellowship. The subject has caused lively debate for many years, the point of difference being the interpretation of the word evangelical. The point of difference still exists, and perhaps ought to, if men are to be free thinkers; but wise leaders in the Brooklyn Sunday School Union have discovered that the Christian Church is an organization of fundamental agreements. Conduct is the test of creed, not vice versa.

The question is now raised, whether this action will lead to these other Christian bodies being represented in the management of such organizations as the Y. M. C. A., or in the vaster work of church federation? Probably the children who are now allowed to march and feel as good Christians as some other people, will help to decide these questions of decreasing interest, and thus—a little child shall lead them.

### Is the World Growing Better

A schoolmaster ought to know. Principal William L. Felter of the Girls' High School in Brooklyn, and former principal of the Commercial High School, thinks he does know. The members of the Brooklyn Congregational Club are sure he knows. The club had a fine reception and dinner at the Pouch Gallery and received greetings from Mr. Frank H. Field, president of the New York Baptist Social Union. Under the topic announced as, "Say not thou," finance and corruption became the chief themes of the speeches. Dr. Felter urged his hearers, under every wave of reform or storm of iniquity in high places, to compare always the present with former times. His reminder of the statement that George Washington overdraw his salary in defiance of law, to the extent of \$4,750, surprised some who had been wearing George's hat in duplicate the week before. Editor Thomas P. Peters of the Brooklyn Times, compared Washington and Lincoln. The club adjourned in true optimistic spirit and with a heavy equipment of patriotism.

### Nine Years of Heroic Work

To have taken a dying cause with its funeral garments in sight, and in nine years to have resuscitated it, led it into strong and growing life and clothed it with strength and beauty at a cost of nearly \$20,000 is the achievement of a brave Welshman, Rev. Thomas Williams, pastor of Pilgrim Church, Brooklyn Hills, whose new edifice was dedicated March 4, the exercises continuing five days. The sermon was preached by Dr. Lyman, whose young heart rejoices in the frequency with which he has of late years been called upon to take part in these functions. Secretaries Shelton and Richards of the societies co-operating in building the Lord's House, also preached, and Drs. Dewey, Kent and Cadman. Between came Tuesday and Thursday nights with a splendid array of greetings and addresses by neighborhood, missionary and denominational representatives. Not least of these in meaning came from Mr. E. E. Stewart, a Brooklyn layman to whom the beginnings of the church are largely due, and who saw a silver lining to every dark cloud of its early struggles.

The church was organized in 1893 and reorganized in 1897. The new plant is thoroughly equipped for its locality, with a schoolroom that can be opened into the church auditorium when required. Mr. Williams's next neighbor is the Richmond Hill Church, a mile further on toward Jamaica. The neighborhood is rapidly filling up and the completion of a subway to Jamaica through Brooklyn will make this church a large and important center.

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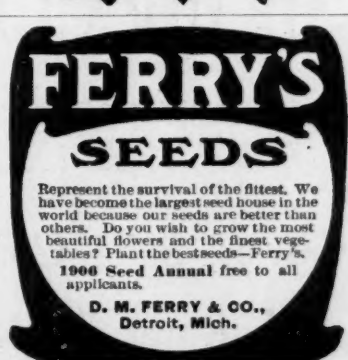
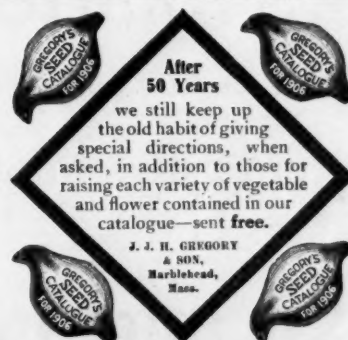
She suffered from nervousness by day and sleeplessness by night.

"Up to three years ago," writes a young woman, "I was in the habit of drinking coffee freely and did not realize that it was injuring my health till I was suddenly made the victim of nervous headaches so violent that I was compelled to give up household activities and stay in bed much of the time. Then insomnia came upon me and the wretchedness of sleepless nights was added to the agony of painful days.

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